

THE MISSIONARY HERALD.

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We present with pleasure the story of our treasury for the month of November and also for the first three months of our fiscal year. It awakens hope and at the same time emphasizes our necessities.

	November, 1892.	November, 1893.
Donations	\$31,001.69	\$45,979.24
Legacies	5,396.40	6,498.47
	\$36,398.09	\$52,477.71
	Three months, 1892.	Three months, 1893.
Donations	\$91,511.78	\$112,834.97
Legacies	20,450.38	21,596.70
	\$111,962.16	\$134,431.67

Gain in donations for three months, \$21,323.19; gain in legacies, \$1,146.13; a total of \$22,469.51. Of this there was special for debt, \$19,865.13. Gain for regular work, \$2,604.38.

These figures make clear their own story. By them we understand that less than one fourth of the debt is provided for. It should be understood that our appropriations for the coming year have been placed at the smallest possible amount compatible with the existence of the present work, namely, \$650,000. One fourth of the year is past but not one fourth of our needed receipts are at hand. We are grateful for increase, but there is anxious waiting on the mission fields to know the mind of the churches in regard to the future of successful enterprises. We thus present a subject for prayerful consultation among the churches. Let the result be a blessing in enlarged and consecrated gifts to the American Board.

We are glad to give as a frontispiece for this month a likeness of the venerable Dr. Cyrus Hamlin. For this we are indebted to the Congregational Sunday-School and Publishing Society, which has just issued a most fascinating autobiography of Dr. Hamlin, entitled "My Life and Times," of which fuller mention is made among the Bibliographical Notices on another page.

THE American Board Almanac for 1894 has come from the press and has been received with encomiums like those which have greeted its predecessors. The Almanac has established a reputation among the friends of missions in all denominations. It ought to be in all Christian homes. See notice in the advertising pages. We regret that the statistics of the Evangelical Lutheran

General Synod reached us too late for insertion in the table on page 34 of the Almanac. This Synod has contributed within the last year \$56,993 for foreign missions, maintaining 18 missionaries, male and female, with 223 native helpers; its 331 churches in foreign lands have a membership of 6,358.

THIS is the season when our friends can render a kindly and helpful service by seeking to secure subscribers for the *Missionary Herald*. We ask for this aid in the interests of the work which the *Herald* was established to forward. Is there any better way in which to keep our churches in touch with the great foreign missionary work than by scattering as widely as possible this monthly record of what the Lord is doing, not only through our own Board but also by other organizations?

THE American Board is in present need of securing a great "Foreign Missionary Trust," which shall be a combination of 5,139 Congregational churches with this one from Washington State which reports as follows: "Enclosed please find postoffice order for \$2.50, in answer to your appeal recently received. We are sorry it is so small, but we are small, only an organization waiting the Lord's will to allow us to grow. We have no services of any kind, no church edifice, nothing but four women members, three of whom, all of one family, try to send donations to the seven benevolent societies. We send our heartfelt prayers, and know by experience the Lord will guide and guard his own."

A BOOKSELLER in Prague, Austria, has decided, as a business enterprise, to bring out an edition of the Bible in portions, issuing one or two a month, selling each portion for about one cent, making the cost of the whole Bible from forty to fifty cents. The first edition is to be fifty thousand copies, and it will be sold in the bookstores and advertised everywhere. A similar enterprise to this was inaugurated several years since by a bookseller in Milan, thus giving to the Italians a beautiful and illustrated Bible at a very low cost. These certainly are hopeful signs.

ON returning to China, after ten years' absence, Miss Abbie Chapin finds many persons at Tung-cho who heard the gospel from the lips of her father, and who joyfully welcomed her to the missionary work. "What I notice most of all," Miss Chapin writes, "is the number of native agencies now at work; the young preachers, the Bible-women, the little day-schools taught by the helpers' wives, and the number of Christian homes dotted over the city. The light from these homes is sure to penetrate the darkness round about, as the neighbors see the contrast between the cleanliness, the good feeling, the well-trained children of these homes, in contrast to what they find in their own."

ATTENTION is called to the accounts given among the letters from Eastern Turkey as to the need of aid by reason of the famine which is prevailing in and near Erzroom. Mr. Macallum's story of the want which he has been compelled to witness makes the strongest possible appeal for help. The Boarding Schools are already closed and some of the preachers have been dismissed, and unless relief comes the evangelical work will suffer a blow from which it will not soon recover.

AFTER his long and remarkably successful service as the head of Euphrates College, at Harpoot, Eastern Turkey, Rev. Dr. Crosby H. Wheeler has felt constrained, on account of increasing physical infirmities, to resign the presidency of the institution to which he has given the strength of his life. He was permitted to lay the foundations of the College, and has superintended its growth till it has become a prime agency in the intellectual and religious development of Eastern Turkey. In his arduous labors, both in securing the endowment and in organizing and conducting the College, he has been ably seconded by his devoted wife, and they can rejoice together over the success of their labors and the good already accomplished by the institution, as well as over its promise for the future. In forwarding his resignation Dr. Wheeler nominated his successor, and the friends of the College in Turkey enthusiastically concurring, the Trustees have unanimously elected to the Presidency Rev. James L. Barton. Mr. Barton is believed to be eminently fitted for the post to which he has been chosen, being in the prime of life and having had eight years' experience as missionary with the people among whom the College is located, and so understanding well their needs. Under his care the institution will be kept true to the purpose of its foundation, namely, the raising up of men and women who shall be qualified by mental and spiritual training to be leaders in all lines of Christian activity. Mr. Barton, as is well known to most of our readers, is now in this country, having been detained here on account of the health of his family, but it is hoped that he will be able to return to Turkey the coming spring and take up the duties of the presidency. In the meantime he will be glad to meet as many as possible of the friends of the College, and to speak of the institution to any who may be willing to aid in Christian educational work in Turkey. He may be addressed at the Missionary Rooms at Boston. Dr. Wheeler will remain at Harpoot, and, though his health is precarious, he will do what he can for the College till the arrival of his successor.

THE Institute at Tarsus, Central Turkey, which is not supported by the funds of the American Board, is doing excellent Christian work. Rev. T. S. Christie, formerly of Marash, who is now the head of the Institute, reports that there are ninety young men connected with it, eighty-two of them boarders. A Greek department has been opened with eighteen members, and gives promise of a new line of work in that region; and an industrial department furnishes work for poor and worthy students so that they can pay their own way. The Institute has suffered a severe loss in the death of one of its instructors, Mr. McKittrick, who recently went from Canada. Mr. McKittrick was much beloved by the students and highly spoken of by his associates. His death has produced a deep impression, and an unusual religious interest has resulted among the ninety students.

WE have heretofore called attention to the "Cross Bearers' Missionary Reading Circle" whose secretary is Rev. Z. M. Williams, of Gallatin, Mo. The design of this Circle is to stimulate its members in the study of missionary literature, a most worthy object and one which the Circle seems well adapted to promote. The secretary invites correspondence from all persons, young or old, who desire to join the Circle.

It will be remembered that Henry Nanpei, who was a native assistant in the Training School on Ponape at the time the missionaries were driven from that island, visited San Francisco and afterward returned to Ponape and took up his home at Kiti in the northern part of Ponape. He is a prince of the Kiti tribe, and has proved himself a faithful Christian leader. A letter from him to Mr. Emerson, Secretary of the Hawaiian Board, printed in *The Friend* for November, says that at the time of his writing, July 30, he was maintaining a school, and that the social meetings, prayer-meetings, and singing classes were prospering. On Saturdays a large congregation gathers from far and near to hear the Word of God. He makes frequent tours around the island, cheering the Christians, finding great delight in his service. The liquor traffic, for which the Germans are largely responsible, is making havoc among certain classes of the natives. The authorities allow the sale of guns and knives but not of rifles. Nanpei reports that matters are tranquil upon the island, and that he is spending his leisure moments in studying the Spanish language. Two or three sentences from his letter in reference to this study of the Spanish are a little "startling" when it is remembered that they were written by a young Ponapean who has lived all his days on his native island. He says: "The Spanish is very generally used now, and I may come in contact with a Spaniard who would like to hold a conversation with me, and I would feel more at ease if I could speak the language with elegance and precision. I am working at the task silently and earnestly without a master, and I am sometimes a little mystified at the startling and original exhibitions of imported syntax and etymology, as shown in the English translation given in the book which I am studying. It is really amazing to notice how quickly our people grasp the Spanish language. Many of the young men and women read, write, and speak it fluently."

THE letters from the missions arriving within the past few weeks bear witness in a striking way to the great amount of prayer which was ascending not only from the missionaries but from the native Christians at the time of the Annual Meeting of the Board, asking God to give grace and wisdom to his people. The account sent by Mr. Chambers of the meeting held at Erzroom on the appointed day may be given as an illustration. "The meeting," he says, "was attended by more than three times the average prayer-meeting audience, and the spirit shown was excellent. The affection shown toward the Board and the heartfelt prayers for its building up, as well as the appreciation of the fact that its work is vast and is still incomplete here, were most encouraging."

ENGLISH Congregationalists have suffered a great loss in the death of Rev. Robert S. Ashton, who for more than twenty-three years was secretary of the Evangelical Continental Society, and was also greatly interested in the work of the Evangelical Alliance. He was a man of marked ability, and his sympathies and aid were extended to all who were engaged in evangelical work on the continent of Europe. Rev. W. H. Gulick, of Spain, writes of the great aid Mr. Ashton had been to our mission and to all Christian work in Spain. Similar testimony will doubtless be given by our missionaries in Austria. Mr. Gulick says: "More than words can tell I mourn his loss as a personal friend, as well as a loss to the cause of the gospel in Spain which he had so deeply at heart."

THERE are numberless faithful and heroic souls who have given or are giving their lives to Christian service but whose names are not likely to be known in the world, save in very narrow circles. Of one such person we have a brief record from the Marquesas Islands. Mrs. L. Kaaiawahia, the wife of Rev. S. Kauwealoha, both of them native Hawaiians, went with her husband in 1843 to the Marquesas Islands as missionary under the Hawaiian Board to the natives on those cannibal islands, where she labored with her husband for forty years without ever returning to her native land to visit parents or relatives. Part of the time she lived almost alone, separated from other missionary families. Her hands and her heart were occupied with labors for the natives, by whom she was greatly honored and loved. This record of a Hawaiian missionary is to her credit, and not to hers only but also to the race to which she belonged.

WITH all their interest in education the Japanese are not providing for the higher education of girls. Dr. Holbrook, of Kōbe, reports that she has made investigation by letter or otherwise in each city where the government has high or normal schools and she finds that there are but six such schools in the empire, higher than the primary grade, which admit girls. In this matter there seems to be a retrogression, for last year there were thirty-four such schools, high and normal, admitting girls. In the city of Kōbe, with a population of 150,000, there is not a single public school for girls higher than the intermediate grade.

IN October last the officials at Marsovan, having obtained evidence of the existence of a gang of outlaws who, under pretence of patriotic motives, were engaged in seditious proceedings, surrounded a precinct in which these outlaws were known to be concealed and after a short conflict four of their number were killed. The ringleader of the company was a Russian Armenian. This band had terrorized the people, for it worked in the dark and did not hesitate to take the life of anyone who stood in its way. Since the breaking up of this gang Marsovan has been much more quiet. Life is safer and many anxieties are allayed.

IT is not necessary for us to add anything this month to the mass of comment which has been made by the press and in Congress upon the action of our government on Hawaiian matters. We are convinced that our government was sadly misinformed both in regard to the events connected with the revolution in January last and to the present state of affairs at the islands, else it would not have committed itself to such a preposterous scheme as the restoration of the deposed queen.

MANY friends of Mr. and Mrs. Karmarkar in the United States will be glad to hear of the welcome they received from their countrymen on their arrival in Bombay in October last. A large number of Christians assembled, and with prayer and congratulatory addresses received their friends who for four years have been pursuing studies in the United States. In response to one address, in which they were spoken of as missionaries, Mr. Karmarkar expressed a wish that his friends would never call him that: "For a missionary is one sent to a foreign land." He asked that he might be termed a "suwarttik," or evangelist.

THE tabular view of our missions given on the opposite page tells as much as such a table can of the work of the American Board in foreign lands. But it cannot be too frequently repeated that there is a vast work accomplished which is not reportable in this way. There are silent influences at work, the full measure of which cannot be stated but which are most potent. Dr. DeForest, of Sendai, reports that at a number of farewell meetings held in that city prior to his departure, when men of all classes, irrespective of religious opinions, were present, it was expressly stated by the Japanese speakers that the influence of Christian missionaries in that empire was by no means limited to the few thousand who had been baptized. What is true of Japan is true of other fields, and while we bless God for the fruits that can be measured by us, we bless him also for the results of which we can see traces, but of which He only knows the full extent and value.

THE accounts given among the Letters from the Missions of the destructive floods in Japan should awaken our hearty sympathy for the sufferers. Our missionaries, specially in Okayama and Tottori, are bearing a heavy burden in the tax upon their sympathies as well as upon their resources. Since the letters there given were in type, Mr. Rowland from Tottori reports that in the province of which Tottori is the centre there were 226 deaths, and 1,949 dwellings were washed away or destroyed. In the city alone, water entered into 5,170 houses. Mr. Rowland says that "the tale of the dead is sad, but that of the living is almost sadder." One feature of the disaster was the great number of landslides, literally hundreds in number, covering up buildings and rice fields. The missionaries are working with the officials in the relief of the distressed, and the outlook for the winter is very trying.

REV. MR. FULTON, of the American Presbyterian mission in China, wrote recently: "During this very month more money will be spent in propitiating evil spirits that have no existence, than all the churches in the United States give in one year for foreign missions." Do we believe our beliefs as profoundly as the Chinese believe theirs?

WE have received a notice of the death at Hartford, Conn., November 8, of Miss Harriet Newell Nott, daughter of Rev. Samuel Nott, one of the first missionary band sent out by the American Board in 1812. Miss Nott was born in Bombay and her life covered nearly the whole period in which the American Board has existed.

REV. EDWARD FAIRBANK, who was born in India and from childhood knew something of its needs, writes of the profound impression made upon him, as he returns to the land of his birth to take up missionary work, by the uncivilized and uncultured, not to say unchristian, condition of even the city of Bombay. "To realize," he says, "the need of the people one must see them in their everyday life. The degradation is startling and sad. It makes the heart ache to pass down a single street and see on every side the signs of moral degeneration and corruption. Nothing seems more terrible in its revelation than the coarse, hard, almost animal features of many of these people." Upon the sore needs of India Mr. Fairbank bases a spirited call to young men and young women to come over and help in the regeneration of that empire.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1892-93.

MISSIONS.	When Begun.	Stations.	Out-stations.	AMERICAN LABORERS.					NATIVE LABORERS.					Total American and Native.	PREACHING.				CHURCHES.			EDUCATION.						Grand Total under Instruction.	Native Contributions for all purposes.		
				Ordnained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordnained.	Other Prea. ners.	Teachers.	Other Helpers.		Places for stated Preaching.	Average Congregations	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.	Students.	COLLEGE, HIGH, AND BOARDING SCHOOLS.		COMMON SCHOOLS.					
													For Boys.											For Girls.	Pupils.	Pupils.					
East Central Africa	1883	1	4	1	1	5	1	11	1	18	1	1	2	13	1	71	47	75	17	3	3	2	1	17	1	1	1	25	8,106		
West Central Africa	1885	9	20	9	1	11	3	30	1	18	1	1	1	28	101	6,375	1,718	6,721	17	1,593	21	1	1	1	1	1	1	25	8,106		
European Turkey	1885	3	29	11	1	9	5	25	7	14	1	1	1	71	139	12,196	8,744	14,414	34	3,751	368	1	6	9	1	1	1	25	8,106		
Western Turkey	1819	7	105	23	1	21	31	76	33	44	1	1	1	309	53	9,962	9,123	15,219	34	5,038	123	1	10	7	1	1	1	25	8,106		
Eastern Turkey	1847	5	44	6	1	16	12	25	19	27	1	1	1	176	133	14,454	8,153	16,863	45	2,835	126	1	11	13	1	1	1	25	8,106		
Marathi	1813	8	119	14	1	12	10	36	25	21	1	1	1	379	110	4,560	4,641	4,641	38	2,830	124	1	16	10	1	1	1	25	8,106		
Madura	1834	12	276	14	1	11	10	35	21	154	1	1	1	1,021	276	7,654	5,029	13,020	16	1,542	50	1	19	7	1	1	1	25	8,106		
Ceylon	1816	7	27	4	1	4	2	10	16	24	1	1	1	337	7	1,376	2,466	2,727	16	1,542	50	1	19	7	1	1	1	25	8,106		
South China	1883	1	5	3	1	5	1	5	5	5	1	1	1	19	38	1,376	2,466	2,727	16	1,542	50	1	19	7	1	1	1	25	8,106		
Northern China	1854	4	27	10	5	21	15	58	2	33	1	1	1	74	39	1,357	515	2,481	9	1,357	185	1	13	3	1	1	1	25	8,106		
Northern India	1847	4	23	7	3	10	6	26	2	19	1	1	1	92	36	1,093	515	1,662	17	671	118	1	8	8	1	1	1	25	8,106		
Shanai	1859	3	2	7	1	7	3	17	3	17	1	1	1	22	175	1,093	515	1,662	17	671	118	1	8	8	1	1	1	25	8,106		
Japan	1869	10	202	24	1	26	31	84	39	94	1	1	1	160	202	6,373	4,560	30,000	96	12,028	1,047	1	61	5	1	1	1	25	8,106		
Micronesia	1859	3	44	6	1	5	10	21	21	23	1	1	1	112	105	5,462	2,850	21,000	13	3,578	109	1	1	1	1	1	1	25	8,106		
Mexico	1872	7	14	7	1	7	7	21	1	6	1	1	1	45	16	596	715	1,561	13	1,561	715	1	1	1	1	1	1	25	8,106		
Spain	1872	1	15	1	1	4	4	6	5	2	1	1	1	26	16	522	525	1,598	15	402	34	1	7	1	1	1	1	25	8,106		
Austria	1872	1	40	1	1	2	2	4	4	8	1	1	1	18	1	1,479	1,479	2,110	10	676	10	1	1	1	1	1	1	25	8,106		
Sanwich Islands	1872	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	25	8,106		
TOTALS		96	1159	183	12	6	185	171	557	725	543	1,476	497	2,741	1,373	72,320	52,876	137,831	444	41,522	3,461	17	228	61	3,591	65	3,137	1022	40,863	50,533	119,945

1 Of whom ten are also physicians.
 2 Of whom six are also physicians.
 3 The statistics of Micronesia are based on those of the preceding year.
 4 Including Hawaiian missionaries.
 5 Including some not reported in schools.

6 The common schools of Jaffna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.
 7 Sixty-five of which are self-supporting and independent, known as Kumali churches, having 11,110 members.

BANNERS DISPLAYED BECAUSE OF THE TRUTH.¹

THERE were received at the Rooms from China, a few days ago, three large silken scrolls bearing complimentary inscriptions (a reproduction of which, on a greatly reduced scale, appears on the opposite page). They are the gift of some forty or more pastors, preachers, and theological students of the North China Mission—all graduates from or students in the Tung-cho College—to the officers and supporters of the American Board. The central scroll, eight feet long, is of crimson silk, and has on it in large letters of gold, "Your grace to us is without bounds." The two side scrolls are of yellow silk with letters of black, and their inscriptions, as is usual, form an antithetical couplet: "Broadly bestowing your gracious benevolence for the one purpose of saving men" (on the right); and, "Diligently offering your gifts for the one purpose of glorifying God" (on the left). The small characters on the central scroll give the names of the donors. Rev. Henry Kingman, in writing of this gift, says:—

"The character of the gift is essentially Chinese. The receiving of any unusual favor in China, whether from gods or men, is customarily acknowledged by the offering of a scroll or tablet bearing words of gratitude, to be hung in the temple or hospital or residence, as the case may be. In accordance with this custom, the men who have been indebted to the Tung-cho College, and so to American Christians, for the education they have received, have united of their own motion to send these banners to the officers of the Home Board as a visible expression of their gratitude. They are thus an unspoken appeal that the same blessing of a Christian education may be vouchsafed to many more."

The gift was accompanied by the following letter, translated by Dr. Sheffield:—

The students of the Tung-cho Theological School desire that peace may be upon all the leaders of the Congregational Church of the United States.

Although we have not seen your honorable faces, yet because of the grace of our Lord Jesus we are united together, and so are able to know and reverence and love you. We also with one heart can with gladness give glory to the Three in One, the Great Father. Whenever we recall in thought the great grace and benefit we have received from our early years in the schools of Tung-cho, we truly find it difficult to give full expression to our feelings. Whenever we remember these years our hearts are stirred within us, and we deeply realize that what we have attained could not have been purchased by tens of thousands of gold and silver. Our bodies have been benefited, and our spirits have received the gracious light (of the gospel), and we have been saved from the bondage and sorrow of many false doctrines, evil customs, and wicked practices in our own country, and have attained to the apprehension of unnumbered truths concerning the Heavenly Kingdom, and to wisdom and peace.

Although these blessings come from the great Lord of the heavens above, yet they also come through the active benevolence of the faithful disciples of Christ in America, sending men to confer blessings upon us; so that you become the channel through which the living fountain of God pours its waters upon us. It

¹ Psalm 60: 4.

廣施仁惠只為救人

恭頌美國公理會諸位會首大人鑒

惠我無疆

通州道學院

孟繼賢 王君臣 宏松 張培之 張鳳翔 任學海 費春雲 李鏡賢 高志宏 齊
趙光璧 張利未 楊慶雲 田和甫 賀殿賢 唐之英 高文林 李文郁 李鏡賢 高志宏 齊
王氏 高宗 程登瑞 曾廷錫 張行曾 張春融 金文蔚 張清為

力捐資財無非榮至

MEMORIAL BANNERS FROM TUNG-CHO.

follows that, while we render grateful remembrance to God, we cannot forget you, since we are your fruit, the results of your labor. Alas, that so many in China do not understand the importance of the Christian Church, nor know the benefits of this Christian College. Although they have the ability, they will not give help to extend the knowledge of the Lord's doctrines; and as to believers, they are not many in number, and they are poor. Although from year to year we discuss the problem of self-support, yet our strength is not sufficient, and we must still ask help from the American churches. Yet we hope that the day will soon come when we will not only be self-supporting, but shall also be able to unite with you in making contributions to save those in distant regions who are in the midst of darkness.

This year outside of the walls of Tung-cho there is being built up a mission college. The undertaking is a large one, and the money in hand is not sufficient. Our hope is that our faithful friends in America who have taken the lead in contributing for this object will be able to assist in its completion, that not only many students may be trained in the college, but that it may mark a new departure for China, that in the future there may be many similar institutions of learning supported by the people. In those years men's thoughts will go back to this school established by you as the source of those schools. Truly the issues cannot be regarded as small. We therefore dare to hope that you, honorable brethren, who glorify God and love men, will find pleasure in granting our supplication, and thus bring blessings to ourselves and to our country.

Only this respectfully addressed to you, and we ask that peace may be with your entire body. We respectfully present to you a scroll which we hope you will receive with pleasure.

The students of the Tung-cho Theological School unitedly salute you.

TUNG-CHO, June 1, 1893.

THE MONETARY SITUATION.

THIS is a favorite heading for some of our secular papers in these times of financial stringency. One paper said, with touching force to us, "Foreign Exchanges are quiet." The American Board is confronting two perplexing problems along this monetary line. The situation is a strange blending of hope and fear. On the one hand is the debt, hanging like a pall over all our work. Its extinguishment is but touched upon. On the other hand are found the grave questions of appropriations to be settled by our Prudential Committee and Executive officers, and just now sent forth to weigh down the hearts of our faithful missionaries at the front. It is not a stereotyped appeal we make here, for the American Board has not been involved in such conditions of financial distress for many years. It is a real, appealing, irresistible condition of affairs that must compel our serious attention. We must be quick to plan, fervent in prayer, enlarged in faith, and generous in gifts, if we are to save the work and workers from distress.

The debt is a stormcloud, dark and foreboding, along the horizon upon which our missionaries gaze. We have come to feel that its shadow cannot be removed

by the even unusual gifts from our churches. Hard times are upon us. There is imperative need of unusual gifts from our churches in order to meet the demands of a growing work, apart from removing the debt. There is but one thing left to plead. Let the men of wealth, with prayerful consideration of our needs, with spiritual comprehension of their privileges, come to the rescue, very many of them, and in sums varying from five hundred to five thousand dollars roll the load of debt from our work. Let this suggestion be the subject of efficient action. It is the privilege of wealth to change the stormcloud into a symbol of victory.

This burden being removed, we may then have greater confidence in our appeal to the churches to carry forward the pressing work. The unity which is now declared among the churches, the enlarged enthusiasm for the work of foreign missions, with the inspiration of success, all conspire to bring us before the churches with faith in the power of our appeal for reasonable enlargement. The churches will expect it, and will consider us recreant to our trust if we do not expect it. We have already grounds for hope in recent communications from the churches. "It seems to me I never saw a church happier than this over the offering." "Count on the — Church for an advance on previous offerings." "The clearing away of this debt is only the first step; then we must walk right ahead." "Our people are poor and the hard times bring many to absolute want, but we hope to send you at least \$20 next month." "We are only ten members, our building unfinished, but I will bring the needs of the American Board of Commissioners for Foreign Missions before the people, and will do the best I can to send, say, eight or ten dollars." "Although it is but a little that we can do, still we are not excused for that reason." "Our church is a struggling home missionary church. We secured pledges to the amount of seven dollars." "It is given by miners who are entirely out of work. It tells of our love for the work. It is the first contribution of this little missionary church to foreign missions." "I have not received a cent of salary this year. I can't let this appeal go by. I send you the widow's mite, \$2." "We are rendered by the unprecedented depression incapable of giving aid, being totally deprived of money. However, we managed to scrape a dollar which you will please find enclosed." "In the name of the Master, Go Forward." These gifts and expressions of sacrifice God will carry down to the needy ones of earth with redemption's song.

Reports are at hand from many of our larger churches, telling of increased gifts, from Lowell, Fall River, New Haven, Brooklyn, the Broadway Tabernacle of New York, and many churches in and around Boston. Individuals, too, have not been unmindful of the necessities of the hour. For all these tokens of interest we are grateful, though we still wait for actual relief.

Our appeal is to men of wealth to save from the distress of debt and help move forward a great work. Then the call is for a regular effort in all our churches, which shall operate universally and steadily; which shall search out all the members, and create an interest and a sense of responsibility in all; which shall honor the offerings of the poorest as well as the richest. If we are to occupy the ripe fields, it is absolutely necessary that there be an improved spirit of giving in our churches. It is the fulness of time for every one of

God's servants to send it out, the one great word which shall cheer troubled hearts in the remotest stations, and react for our highest spiritual good, the brave word of our faith — Go Forward.

PRAY !

AMONG the private memoranda left by General Armstrong to his family were found these words, "Prayer is the greatest power in the world."

No one can ever know to what extent this thought entered into General Armstrong's life and into the marvelous success of his work. More than the world knew it was the secret of his power, as it has been the secret of power of every missionary in every foreign field. It is faith appropriating the Divine. All spiritual results come not from man but from God. Man is but the agent of the higher power working in him and through him.

Nowhere is this absolute dependence realized as in the foreign missionary field. Hence the cry that comes to us in deep, solemn earnestness in every mail, from almost every mission station: "Pray for us," not as a proper thing to say but as a relief to burdened hearts struggling with difficulties or yearning for some great spiritual blessing to those who are perishing around them. Perhaps never before has the attention of missionaries been so turned to the homeland as during the last few months; never before such concentration of prayer as on the meeting of the Board at Worcester, in view of all the interests involved. A most signal response came in the manifest presence of the Spirit of God. And now that the meeting is over, prayer is going up with unwonted earnestness that means may be forthcoming for carrying on the work, that so the promise and hope of the meeting may be fulfilled.

While missionaries would ever depend upon the influence of the Holy Spirit to crown their labors with success, there are special occasions in the history of almost every mission when they turn to the churches at home for special prayer in their behalf, as has recently been the case in Western Turkey and in the new enterprise in Eastern Africa. And now especially from Japan comes the cry thrice repeated from one of our veteran missionaries: "PRAY ! PRAY ! PRAY !" In view of the forms of opposition, political, social, and philosophical (falsely so called), which are making Japan their battleground, they call upon us as never before to come to their aid. Shall we not strive together with them in our prayers?

APPLIED CHRISTIANITY IN THE HOKKAIDO:

AN ATTEMPT AT PRISON REFORM IN JAPAN.

BY REV. W. W. CURTIS, OF SENDAI.

AN experiment is being tried in the great northern island of this empire which ought to enlist the sympathies of all Christendom. The people of Japan have not yet opened their eyes to what is going on within their borders, but the experiment, which is nothing less than an attempt to administer the great government prisons of the Hokkaido according to Christian principles, is being made

the prisons. Mr. Oinue is a man of great executive ability, ranking highest in this respect, I have heard, of all the wardens in Japan. Very strict in the execution of the prison rules, he at the same time shows so kind a heart that he is both feared and liked by the prisoners and most thoroughly respected by everybody. He consults freely and intimately with the other wardens and with the moral instructors, so that whatever is attempted is sure of having sympathetic support in all the prisons. His superior insight led him to the conviction years ago that the principles of Christianity are what are needed for the instruction of the prisoners, and he was anxious to get a Christian instructor for the prison of which he then had charge. Succeeding in this, and his anticipations being fully realized, when he was subsequently transferred to another prison he soon secured a Christian instructor for that; afterward, when made superintendent of all, he went to the third prison, the oldest of all, and introduced a Christian teacher there, and to the fourth prison, which was just opened, he sent as warden the man who had been next to him in authority in his first prison and who also had become convinced that the new religion was the right one for the instruction of criminals, so to that prison a Christian teacher was appointed from the start.

In my tours in the Hokkaido it has been my privilege to visit all of these prisons and to inspect them thoroughly; some of them in two successive years.

My first visit was to the chief prison. When the instructor requested the privilege of showing the prison to his friend he was refused permission on the ground that it is against the rules of the Prison Department to admit strangers. But subsequently learning that I was a Christian missionary, Superintendent Oinue, not only waived the rule, but in person showed me over the whole institution. I was greatly pleased at the evidences I saw in all of the prisons that officers and guards discharge their duties, not perfunctorily, but with an interest in the welfare of their prisoners. Spending weeks in the neighborhood of these prisons I saw the convicts in many places, both within and without prison walls, and saw them under various circumstances, yet not once did I see the abuse that I have seen in other parts of the country. The system of management seems well calculated to develop manhood, and to make the men capable of earning their living as good citizens when released.

The greater part of the men are engaged, as has been said, in public works, but each prison has its farm and its series of workshops, in which are carried on such industries as are needful in their self-support, yet none of these are carried to such an extent as to compete with free labor by throwing the products of prison labor into the market. The workshops in these great prisons are interesting sights. In them are carried on carpentering, blacksmithing, coopering, tailoring, shoemaking, harness and saddle making, toolmaking, etc. Rice-cleaning is an important industry in Japan, and each prison has its rice-cleaning and also its *shoyu* and *miso* department. These sauces, *shoyu* and *miso*, made of beans, wheat, and salt, are almost as essential to a Japanese meal and in cooking as pepper and salt are with us. The rations served are abundant and wholesome, and a principal article of diet is rice and wheat mixed in the proportion of six parts to four, more nourishing than the clear rice, which is the usual food of the better classes in the land.

The washhouse, the cookhouse, the bathhouse, the changehouse where

garments are changed as they go out to work and again as they return, the dry-house where their workclothes if wet are quickly dried, and the hospital all show thorough provision for the bodily wants of the men.

The cells are well ventilated, clean, and neat. In almost every one is to be seen a little pile of books, scientific, ethical, and religious, showing not only the privilege granted them, but that the men as a rule are glad to avail themselves of it. A noticeable feature in each cell is the handwriting on the wall. A "golden saying" hangs there, the words of some wise man, Confucius, Mencius, or other ancient or modern sage, among them quotations from the Bible. These aphorisms, selected by the warden or the instructor, look the men in the face as they enter their cells day by day until they are thoroughly familiar, then are replaced by new ones.

More interesting than the workshops and cells are two rooms, one for personal conversation, where the instructor summons individuals with whom he wishes to talk privately and where they may seek an interview with him if they choose, and the room where is kept the record of work and behavior. The conduct of each prisoner is recorded every day in regard to three particulars: (1) observance of the rules, (2) deportment toward the guards and toward other prisoners, and (3) diligence in work. If well behaved, they are granted special favors, and are paid a small amount monthly, being permitted with the money to make purchases. They receive rewards of merit in the shape of blue squares on the coatsleeve. I have seen a good many in the shops with one, two, three, four, and even five of these marks of honor, the latter showing them to be worthy of great trust.

Each prison has its chapel, or lecture hall, where the prisoners are assembled every Sunday afternoon for a moral address, after which is held a Sunday-school. Attendance at the lecture is compulsory, at the Sunday-school optional. I imagine that such unique Sunday-schools are to be found nowhere else in the world, where side by side are classes in Bible study and classes in the Buddhist scriptures and the Confucian classics. Here may be seen zealous Buddhists and Confucianists, stimulated in the study of their own religions by the interest of their fellow-prisoners in the Christian religion. However, the study of the Bible, wherein are found the wonderful, new doctrines of the fatherhood of God and the brotherhood of man and of a present salvation from sin, proves by far the greater attraction.

There are many inquirers about Christianity in each of the prisons. Out of 1,506 prisoners in the Kabato prison, where Christian instruction was begun latest of all, 510 are studying the Bible, and of these 148 pray daily and follow the course of daily Bible readings marked out by the *Seisho no Tomo* (Bible Friend), a course used quite generally by the Christians of Japan. There is no chance while in prison for a public confession of Christ, as by joining the church, but the radical change wrought in the character of some of the men is such as greatly to impress those who have witnessed it. According to the testimony of their teachers they are "an example to believers."

The results of Christian instruction have not yet attracted public attention to any extent, so few have as yet been released, but these results are beginning to be manifest in the prisons, not merely in the conversion of some but by a

general leavening. In evidence of this, the little effort made of late to escape from prison may be compared with that of a few years ago. From the beginning of the present year up to the latter part of May, when I last visited the prisons, but one man out of all the 7,000 prisoners had escaped. Last year the number of fugitives was 70; the year before it was 160; the year before that a still greater number. For this improvement two reasons were given me: one that the prisoners are beginning to believe that they can depend on the Christians to befriend them when they are discharged; the other, that the guards in all of the prisons are becoming interested in the good conduct of the prisoners, and are doing their best, so that a generous rivalry has arisen as to which of the prisons can make the best showing.

The general tone in all the prisons has greatly changed under Christian influence.

One thing that has given the prisoners great hope is the organization of an "Association for the Protection of Discharged Prisoners." A large tract of land was selected not far from Kabato, on the Ishikari River, the largest river in Japan, where it was planned to found what they call a Puritan colony of these discharged men, having as the ideal of this colony that simplicity of life and uprightness of character which marked the early New England colonies. A schoolhouse and a church are to be the first buildings. Buddhist opposition of late has put obstacles in the way of their getting a title to the land, and it is yet uncertain whether they will be able to carry out their plans just as designed. Another thing that has been very helpful is a prison magazine called *The Sympathy*, which has quite a circulation in the prisons. Many of the prisoners, as I understand, subscribe for it. It is an independent undertaking of the instructors, having no government aid in its maintenance.

The way in which this great experiment in the Hokkaido came to be attempted, the Providential leadings in it from the first until now, are of deep interest. But the account must be reserved for another paper.

A NEW CHAPEL IN SANTANDER.

BY REV. WILLIAM H. GULICK.

[At nearly the same time that the following interesting paper was received by mail from Mr. Gulick, came telegrams from Spain announcing the terrible disaster which occurred at Santander, November 3, resulting in fearful loss of life and the destruction of a great amount of property. A vessel at the wharf, in the hold of which was concealed a large quantity of dynamite, took fire, and, unaware of the peril, the officials and the people crowded to the wharf to extinguish the flames. The explosion came with the suddenness and force of an earthquake, shaking the city to its foundations. Letters from Mr. and Mrs. Gulick, of San Sebastian, who formerly lived at Santander, say that no battle-ground ever presented so terrible a sight. Hundreds were killed instantly, others were fearfully mutilated. The native pastor, Don Enrique de Tienda, writes: "All around us is in ruins, doors torn from their hinges, furniture broken; in a word, the most frightful transformation where a moment before all

was peace and tranquillity." It is a remarkable fact that no member of the Protestant community was killed or seriously injured, but the beautiful chapel which through long years has cost so much self-denial, of the dedication of which Mr. Gulick has given an account below, was seriously injured as well as the house of the native pastor adjoining. The people who have given so generously for their church, and who now have lost much by this disaster, are quite unable to make the repairs upon the property, which will cost not less than \$1,000. A substantial expression of sympathy from Christians in this land, in this time of their sore need, would be gratefully appreciated. — EDITOR.]

In the *Missionary Herald* of July, 1892, the story was told of the trials of the evangelical church in Santander caused by the lack of a suitable and permanent chapel. During a period of eighteen years the church had occupied eight different rooms, and once for two years they had no chapel at all, no landlord being found who would rent a room for that purpose. For the last two years the chapel was over a dancing-hall, and in the midst of the meetings for worship and for prayer the sound of the music and the motion of the dance could be distinctly heard and felt — not helping much, as can be imagined, to the edification of the meetings!

As mentioned in the letter of 1892, for over ten years the members of the church, all poor, and most of them very poor, have been systematically contributing to a fund for the building of a church, having raised among themselves some \$500. Señor de Tienda, the pastor, educated in Switzerland, raised \$2,000 more among his Swiss, French, and English friends, and I have raised, as a loan, some \$4,000. In March of the year 1892 we bought an old house situated within two minutes' walk of the schools, on an important though somewhat retired street. Its walls are of the old style, thick and solid, but the interior was ruinous and needed to be entirely renewed and remodeled. And now commences a new chapter in our experiences.

During the summer, while well advanced in the repairs of the building, without pretence of right or law, the mayor of the city stopped our work. For four months we waited. We knew that the mayor was but a puppet in the hands of influential persons who wished us no good, and who hoped that this interruption might so annoy and injure us that we would sell the house and leave the neighborhood. We determined to bide our time, but let it be quietly known that unless the embargo should soon be raised we would make it a diplomatic question. It was then indirectly intimated to us that the mayor would be only too glad should we resume work. This we did, and the comfortable building for chapel and pastor's house is now completed, and is dedicated!

August 6, 1893, was a glad and solemn day for the church of Santander. The labor, the hopes, and the prayers of years were on that day gloriously rewarded by the dedication of the New Chapel! It was an epoch-marking event for that church. On a Sunday afternoon in the month of September, 1872, the first evangelical meeting was held in Santander in an upper room by the two missionaries, a Christian colporter, and two tradesmen, who had accepted the invitation to spend an hour with us in reading the Bible, in singing and in prayer. Out of courtesy they came — but little understanding to what they came. Almost exactly twenty-one years later, the "Evangelical Church of Santander" meets to dedicate its own attractive chapel!

The congregation proper consists of some forty tried and tested souls, besides the hundred and fifty children of the schools. On this day nearly two hundred adults, all friends of the work, filled the seats of the spacious room. The hearts of those who knew what this meant were full to overflowing. And in the midst of our joy and thanksgiving we could not but remember the sublime faith of the little flock that for ten years, out of their poverty, had to this end and for this day contributed an average of nearly fifty dollars a year. We remembered, and to bless her memory, the poor woman who earned a scanty livelihood as a factory hand, who was among the first to contribute her twenty cents, and who never failed for eight years, to the day of her death, to give that amount each month, though, humanly speaking, knowing that she would never worship in the building that her hard-earned money would help to buy. We tenderly remembered all who had been called to worship in the temple "made without hands" before being permitted to see the church on earth that they had helped to build.

There were present on this occasion the pastor of the church, Señor Don Enrique de Tienda, and the pastors of Bilbao and Zaragoza, and, as invited guests, the Presbyterian pastor from Madrid and the agent of the British and Foreign Bible Society. Each one of these preached. Their sermons, from fifteen to thirty minutes in length, were all appropriate, stimulating, and helpful, and occupied fully two hours. I feared that many of the hearers would tire and leave — especially as there was some discomfort among the crowded congregation from the midsummer heat. But the attention of all was undivided to the close. One young man was so much interested that he went out in search of friends who had shrunk from coming in, and induced them to enter and hear the last two discourses.

It is an interesting fact that this building was once the property of the Inquisition, and it is said that, now filled up by the *débris* of previous structures, there still exist beneath our floors the vaults and dungeons of the Holy Office! Thank God, they inspire but little fear now in the hearts of any in Spain.

As I write these lines there lies before me an official copy of the will of the woman who owned the property before it came into the possession of the person from whom we bought it. In it she provides that at her death "the house and garden shall be sold at auction and the proceeds be devoted to *masses*, to be performed at the rate of thirty cents each, for the repose of souls in purgatory"! We cannot but believe that the pious end which she sincerely sought will be more surely gained by the use to which we are putting the property. In it the gospel of Jesus Christ is preached, in whom whosoever that believeth shall not perish, but have eternal life!

WHAT THE HAWAIIANS HAVE RECEIVED THROUGH THE MISSIONARIES OF THE AMERICAN BOARD.

BY REV. J. K. JOSEPA, PASTOR AT HANA, MAUI.

BEFORE mentioning the blessings that have come to the Hawaiians through the teachings of the American missionaries, I wish to make mention of the condition of the Hawaiians previous to the year 1820.

This people were in great darkness. They did not know the living God, nor did they know his Son Jesus Christ. They had a multitude of gods whom they worshiped. They worshiped the fish in the sea, the sun, the moon, and stars, sticks and stones. They also worshiped the spirits of dead persons. These are the names of some of their gods: Pele, Hiiaka, Kapo, Kaonohiokala. These were the times of very great darkness.

On the twentieth of March, 1820, Rev. Hiram Bingham and Rev. Asa Thurston, with their companions, arrived at Kailua, North Kona, Hawaii. From that date to the present time very many blessings have been poured out upon this people.

1. In the first place, when the missionaries arrived, they made a written language, published books, and gave us the Word of God in our native tongue. They gave us knowledge of the true God.

2. The natives learned of Jesus Christ the Saviour of the world and they turned to him in great numbers. Many of the chiefs were converted and united with their teachers and people in building up the kingdom of Christ in Hawaii. The false gods and the heathen temples were overthrown.

3. Schools for the instruction of all classes have been organized in every part of the land; the door of instruction is open to everyone. Native churches have been organized throughout the islands and native pastors are caring for these churches.

4. Out of the work begun by the missionaries has come a civil government which continues to maintain order among all classes of our people.

5. The people have been greatly blessed in material affairs. The industries that have grown up have offered employment and gain to all who were willing to work.

6. The greatest blessing that ever came to the Hawaiians is the knowledge of everlasting life through faith in the name of Jesus Christ.

Letters from the Missions.

Madura Mission.

HOSTILITY OF THE HIGHER CASTES.

THE following letter from Mr. Hazen, of Mana Madura, is suggestive as to the state of society in India and the forms of opposition which must be expected. It is cheering to notice how the work prospers even under such hard conditions. Mr. Hazen writes:—

"In Mana Madura station there are five congregations unhoused, because opposers are determined not to give us a foothold. Our Christians in all those places are very poor. They own no land and are allowed to dwell there simply because they are

servants of the higher classes. The Brahmins are our most bitter opposers. There are some noble exceptions. A few are large-minded and speak encouraging words of our work. But the majority of them, although the most highly educated of any class in India, are nevertheless the most bigoted and narrow-minded. They judge, and rightly too, that if our work succeeds they will no longer be regarded by the lower classes as gods upon earth, to be feared, served, and worshiped. Selfishness urges that the lower classes should be kept down under foot, while our aim is to elevate the lowly. Hence the Brahmins will never sell us a foot of land,

and although we may buy of others, yet in many instances they have a proprietary right to the land, and would not allow us to build upon what we have paid for and secured a deed of.

"A case is now being contested two miles from Mana Madura at Pasalai. In former times the king gave the whole village and its surroundings to the Brahmans. They have sold building lots here and there to other classes, but reserve the right to say who shall occupy the land and what may and may not be erected. Six months ago I bought a plot of ground for our new congregation in this place; but I did it after assurance from an enlightened Brahman, who is a landowner of the village, that no objection would be raised. But now when I attempt to build, a great hue and cry is raised against it. They claim previous mortgages on the land and judgments of the court upon it, and all sorts of difficulties.

"While we have these difficulties we have many encouragements. The first is the constancy of our people. The Christians of this same village above mentioned used to furnish the music at heathen festivals. Last week when asked to do it again they refused, and were fined for their refusal. Not only so, but they were commanded to 'rub ashes' and worship the idol. Now these Christians are the most humble and unassuming people that can be imagined and not much should be expected of them. Imagine our joy when the oldest of them stepped forward and paid that unjust fine, and said: 'Though you cut off our heads we will not blow our horns at your festivals nor worship your god.'

"A new congregation has just come over to us in the Tirupuvanam station which will probably number fifty or more souls. The headman could read. On inquiry where he learned he replied: 'In Mana Madura Boarding School, in Rev. Mr. Capron's time.' This made us open our eyes wide: for here was the harvest of seed sown by those two faithful servants of God twenty-five years ago. We are hav-

ing accessions on every hand. Truly the harvest is ripe."

EXTORTION AND WITHOUT REMEDY.

At a later date, October 18, Mr. Hazen writes:—

"In one village, on week before last, an ox died. The high-caste men, with the village officer at their head, came upon our Christians with clubs and gave them a severe beating. Then, while bleeding and smarting with their wounds, they were compelled to sign a bond that they would pay 40 rupees for the ox. The charge was that they had given poison to the ox. There was no ground for the charge except that some of the Christians are said to be carrion eaters, and they realize something from the hide of the animal. It was plainly a case of assault and of extortion. I took steps to prosecute the offenders, but on discovering that the case would have to come before a man notorious for receiving bribes and that it would cost not less than 100 rupees, I paid the 40 rupees and told the people to pray for their enemies.

"To my great astonishment three new families have joined us in that very village since the above trouble. Thus the church thrives under persecution. Trials of the above kind abound, but we have never had so many additions as during the past year. To God be all the praise."

GROWTH AT TIRUMANGALAM.

Mr. Jones, of Pasumalai, reports the arrival of reinforcements, the joy in this being somewhat chastened by the fact that supplies for the evangelistic and educational work are not provided. He says:—

"My work in the Tirumangalam station is progressing, though I am constantly hampered by want of funds there. My great struggle now is to get a few churches and prayer houses built there, in places where the congregations are greatly suffering because they are houseless. The people themselves are working very hard to get some suitable places of worship erected, and it is a great distress to me

to be unable to aid such self-denying, willing people. I took a long tour three weeks ago, and was delighted to find growth and life in all the congregations. Our new work in the line of Y. P. S. C. E. effort in the village congregations is creating a new life and organized energy among the young which will I am sure tell greatly upon the congregations themselves. A week ago I had the pleasure of helping to dedicate a new church in Brother Perkins' field. Six months ago there were no Christians in that village. Now there are nearly 200, with a neat little church. Everything there seems full of life and cheer. It is a delight to see such evidences of sudden and vigorous expansion.

"Here at Pasumalai I am reaching out into the villages, and doing my best to establish schools and congregations in them. I have two schools recently opened—one of them in the most notorious village in the country around. It is composed entirely of the robber caste and they are a very rough set. The government has five police in the village and the men of the village have to respond to a roll-call of the police every midnight in order to keep them at home and make it difficult for them to rob other villages. The new school here is flourishing, and I am confident that ere long we shall reap a harvest here."

Shansi Mission.

CHING YUEN AND MR. TU.

DR. ATWOOD, writing from Fen-cho-fu, speaks of the evident work of grace begun in those who have been baptized recently, and it is hoped that before long churches will be organized both at Fen-cho-fu and at Tai-ku. In the *Missionary Herald* for July, 1893, pages 286, 287, reference was made to a new convert, Mr. Tu, and a new out-station, Ching Yüen, and Dr. Atwood gives some further account of them:—

"On the nineteenth of September, accompanied by Mr. Williams, I went with medicines and tracts to visit the school

which Mr. Tu teaches there. At Chao Chang we visited a Mr. Chang, who has consented to become teacher of the Boys' School in Fen-cho-fu. He is a very pleasant man from the middle class, and has a farm which he rents for money. His family was in the hospital four months. There they heard the gospel preached and they believed. On returning home the family idols were destroyed in the fire and the niche in the wall where they had been was plastered up. His wife, who is a cripple, has learned to read the New Testament, and a little slave girl twelve years old, belonging to the family, has learned to sing several Christian songs. She has taught them to other little girls in the same court, who seem to love to sing them. In this way the truth is becoming known in that region. A number of patients were treated here and two cataract cases were advised to come to the hospital for treatment.

"At Ching Yüen we found Mr. Tu faithfully at work with the boys in the school. There is an average attendance of eighteen, with twenty-five on the roll. The quarters at present are incommodious and small. The cost of the school is small. The rent is only 500 cash a month, or about twenty-three cents, and the teacher's expenses for six months past were 1,900 cash, or about \$8.75. The boys are making good progress in Christian knowledge, and some four or five give promise of more than average ability and attractiveness. Mr. Tu's conscientious and consecrated Christian life can not but have a good influence upon them. We hoped to find some more convenient and pleasant quarters for the school on this tour, but nothing within our present means could be found. A good many patients were treated and some advised to come to Fen-cho-fu for treatment."

South China Mission.

SOME LIGHT AFFLICTIONS.

MR. NELSON, writing from Macao, October 19, reports a recent visit to the stations in the interior, of which he says:—

"My country trip was a pleasant one in many ways, but at times proved perilous enough. At Cheung Sha Fong, where I first stopped, some robbers from Ma Kong planned to rob me, but I had already left for San Ning Shing. As it was they broke into the chapel and robbed my preacher of some \$25 in money, and clothing, etc., worth about \$100. I immediately retraced my steps, and in company with one of my pastors who talks the Mandarin dialect, I made complaint to the Hoi Ping magistrate. One of our converts, a lawyer formerly, aided me. The magistrate came to the chapel in person and investigated, promising to refund within a month, if he could not recover the property stolen. Since coming home I reported to our consul and he says I have a good case, though the payment may not be made within a month, but the consul says we will keep an eye on him. The magistrate seemed very good about it, and as a rule they do not care to have disturbances of this kind reported to the viceroy.

"On my way back to San Ning our riverboat was caught in a typhoon and we were thrown into the water and narrowly escaped from the angry, troubled waters. As it was I lost one basket containing food and some clothing, while the second basket, as well as my person, had a sound ducking. I had to go in wet clothing till they dried on my body, and retrace my steps to the steam-launch some ten miles away, and then back to Canton for new supplies. For several days I lived on rice and eggs. During my experiences I lost no money belonging to the Board, I am glad to say, though I lost some of my own property.

"After a few days I took a Chinese sailboat from Macao to Kwong Hoi. I found the new chapel Mr. Taylor had rented and had made very neat and attractive. Our pastor there is hopeful of doing good. From this place we walked a distance of twelve or fifteen miles to Tsim Kong, a place much visited by Mr. Hager, and where we now have a school under a Christian teacher. I am persuaded that schools of this kind exert a good influence,

perhaps even more than some chapels. Nam Tsin is only a half-mile away; in this village and in Tsim Kong Mr. Taylor has had three men on probation for some six months. Upon my arrival I found two who wanted baptism, but at the last moment one withdrew and said he must wait till he gained the consent of his mother. He said his mother threatened to run away if he was baptized. Strange! it is generally the baptized who must leave home. I was told that the young man had been so happy in Jesus and was looking forward to my coming, but influences he could not withstand had been brought to bear upon him.

"The other boldly proclaimed Christ and upon his confession he was baptized. We then sat down to the Lord's Supper, ten of us, seven of whom were Congregationalists. At this place I found quite a number who had been to America and could speak English well. The next time I go there will be at least one more to be baptized at Hoi Ping, a converted doctor, who has been taught by the converted lawyer I referred to in the robbery case. Possibly too this last young man may come out boldly and not fear man!"

Japan Mission.

THE FLOOD AT OKAYAMA.

MR. PETTEE writes from Okayama October 18:—

"Poor unfortunate Okayama is down in the depths once more. Saturday night and Sunday A.M. those depths were water. Now they are mud and slime. The city suffered more than in last year's flood; the surrounding country probably less. All bridges, except Nakabaghi and those of the railroad, were swept into the bay early Sunday morning. Scores of people in the city were drowned, and the whole section north of the Kencho is still an awful sight. Governor Chisaka barely escaped with his life, and his former home is now a mud heap. Some of the occurrences on the night of the 14th beggar description—the surging flood, weird

calls out of the darkness for help, the sudden breaking of both banks of the river, and the falling of houses and bridges. The family of the Presbyterian evangelist lost everything, Mrs. Ishida escaping in her nightclothes. My old teacher, Fuke-son, knocked a hole in the roof of his house and took his family—his wife having a week old baby—out on the roof, where they sat for hours.

"The whole surrounding country was under water, and we here at Higashi Yama were cut off from all communication with the main part of the city until Monday A.M., since which time a ferry has been running. Even at Sasaki San's (the old lady who knits silk mittens) house the water in the street stood eight feet deep.

"Relief work is now well organized. Mr. Ishii has detailed a corp of workers from the Asylum, and students in the two schools are cooking and carrying rice.

"The schools will not reopen this week. Christians on the East side have made up a purse and are giving assistance. We are making no formal appeal for outside help, but should be glad of contributions. Especially, friends, remember the Orphan Asylum. They are in dire need, but, as usual, do not stop to think of themselves.

"Amaki Church was to celebrate her tenth anniversary yesterday, but no one could get to her. Tamashima has fared very badly, and several towns on the road to Takahashi are in ruins."

A few days later Mr. Pettie reports that official statistics showed that in the city of Okayama alone there were 32 deaths from the flood, 13 bridges were destroyed, 129 houses were washed away, besides 1,426 houses more or less injured. In the region round about, including two of the three provinces of Okayama Ken, 450 people were killed and 1,958 houses were destroyed. The loss of property is estimated at \$3,000,000.

In the city over 900 people were being fed daily by the government. Christians were working like heroes, Mr. Ishii and the boys of his Asylum rendering all possible aid. "Each morning after prayers

a delegation from the Asylum marches over to the city with hoes and mattocks, plant their flag on one of the numerous mud heaps, and work all day. 'Hand preaching' they call it, and such sermons need neither an interpreter nor a commentary." Mr. Ishii is still at work upon his plan for providing a home for discharged prisoners, a scheme which needs aid for the present, but which it is hoped will soon develop into a self-supporting institution.

The flood at Tottori, Mr. Rowland reports, caused great damage, the streets being submerged and some houses destroyed.

A BUDDHIST STRONGHOLD.

Mr. S. S. White wrote from Okayama October 21:—

"Two weeks ago I began regular Sunday work at Saidaiji, a town about seven miles east of here. It is a very convenient distance, as I can go over on my bicycle after breakfast, reaching there in time for the Sunday-school service. It is a very strong centre of Buddhism, being the place where they annually have a most brutal and degrading rush for two small pieces of wood consecrated and thrown out of the temple to the crowd which gathers in thousands from far and near. It is a most difficult place in which to work, but there are a few Christians there, and others from surrounding villages come to it as a center, so that at our first service, when it was my privilege to preach and conduct a communion service, there were about twenty Christians present. They gave me a most cordial reception and a very pressing invitation to come every Sunday, and I expect to do so except when I have occasion to be elsewhere. Another place, about three miles farther on and across the river, is to be visited. Here another Sunday-school is held, and though there are only two or three Christians, there are as many inquirers, who, it is hoped, may soon be brought into the full light of the truth and the enjoyment of all the blessings of Christ's salvation."

Mexican Mission.**"THE CHURCH THAT IS IN THEIR HOUSE."**

MR. EATON, of Chihuahua, under date of November 30, reports some visits which he has paid to congregations and individuals scattered about in the northwestern part of the State of Chihuahua, having been absent from his home seventeen days and traveling nearly 400 miles. Of the church in one of these places visited, San Buenaventura, he says:—

"Four years ago it was organized in the huge reception room, over forty feet in length, of our most excellent Theophilus Romero, who lives in San Buenaventura, 160 miles northwest from this city. Its twenty-nine members are drawn mostly from two large families, closely related and living near together.

"Three of the young women have been in our boarding school, and one of them, who is a moving spirit in the church, arranged an elaborate program for celebrating the anniversary in connection with the long-deferred visit of the missionary. The parlor was adorned with flowers, portraits of the nation's heroes, and the national colors; and as different speakers mounted the improvised rostrum at one end to address us, both in prose and poetry, giving utterance to patriotic sentiments, it was difficult to realize sometimes that they were not celebrating their Independence Day. Most admirably expressed were the ideas regarding the proper relations of Church and State, and there was no hiding of their opinions concerning the erroneous teachings and the unpatriotic attitude of the Roman Church, out of which they had come. It was a complete refutation of the charge that Mexicans who accept the gospel we preach become traitors to their country, and evidently impressed the outsiders who attended.

"The two following nights were presented views illustrating the life of Christ, by means of the sciopticon, to more than 100 people, some of them coming a distance of five miles, and many of them

having never before attended a Protestant meeting. Some of these on the last Sunday night, when new members were baptized and the Lord's Supper administered, sat with their eyes 'nailed' upon the speaker, as was remarked by the brethren. In all its history this church has been visited by missionaries but five or six times, and has enjoyed the ministrations of students from our training school in two of the summer vacations. Señor Romero is building a chapel in the rear of the Roman church, upon which he has already spent about \$300.

"On that last day there arrived, with much pomp and ceremony, the new bishop, in whose honor triumphal arches were erected, flowers strewn, and bells rung, the village president himself with the postmaster marching at the head of the procession. But when he reached Chihuahua the month before, as the first to occupy this newly created diocese, no such public demonstrations were allowed, as being contrary to law; and it is understood that, in response to the protest sent by our brethren, the governor has ordered an investigation, and will fine those found guilty of violating the Federal Constitution."

West Central African Mission.**THE NEW STATION. — THE WELCOME AT CHISAMBA.**

MR. WOODSIDE, under date of September 23, writes from Sakanjimba, the new station which is to be occupied by Messrs. Woodside and Lee with their families. They had been there about a week and were favorably impressed with the place for a station. The natives have already come to understand the difference between our missionaries and the Portuguese, and have given them a good reception. Mr. Currie, with Misses Melville and Johnston, arrived at Chisamba, August 24, in less than three months from the time of their leaving New York. They were fourteen days in going from Catumbella to Bailundu, where they spent a week before going on to Chisamba. Mr. Currie writes that he has already had a daily

attendance at the dispensary of over twenty persons, that he has started preaching services near a group of villages, where there has been an attendance on Sunday afternoon of about 150. He reports a joyful reception given them and of the presents brought them, by the chiefs and the people, of pigs, sheep, chickens, corn, and meal. He writes:—

“A number of the young people will before long require baptism, and we intend to invite the church at Kamundongo to come over to take council with us in regard to the formation of a church here at Chisamba. Some of the young men who professed faith in Christ before I started for home have given abundant proof of a work of divine grace in their hearts. Could you but see the change in them as I do, your heart would glow with profound gratitude to God.”

FIRST IMPRESSIONS.

Miss Melville and Miss Johnston write of their very pleasant journey and of their gratification at what they have seen on the way inland and at Chisamba. Miss Melville speaks specially of the thoughtfulness of the carriers who came from Chisamba to take them inland, and of the bright, happy faces of the mission boys which were in marked contrast to the faces and bearing of those who had not received the gospel. Miss Johnston writes:

“The road through Bihé passes by a great number of villages, consequently, as the news of our coming had preceded us, we were greeted with shouts of welcome as we passed each village. We stopped at one only, Ocipete—the village of Katakola, a chief who has always been friendly to the Chisamba station. He was greatly pleased to see Mr. Currie, and spoke of bringing all his people to live nearer the station, which is two days' march distant, as they had suffered considerable hardship from plundering by Portuguese soldiers. He sent us a goat next day as a present. That afternoon we camped about two hours' journey from Katakola's village, and had a great many visitors from villages near the camp.

Numbers of them waited till evening so as to be present at worship.

“The next morning the boys had breakfast ready before daylight, so anxious were they to get home. We started at sunrise, and at about 10 A.M. were met by Ngulu and some of the mission boys. They carried our tepoias the rest of the way, and soon we came in sight of the mission buildings and received a most cordial welcome from Mr. and Mrs. Lee—our hearts full of gratitude to our heavenly Father that our journey had been such a pleasant one.

“All the guns at the station were brought into use to fire salutes, and for the next few days we did scarcely anything but receive visitors. Chief after chief came to pay their respects to ‘Nana Kole’ and the ladies, ‘olondona,’ as they call us. Each party as it arrived fired a salute of several guns. Altogether a large quantity of powder has been expended over our arrival.

“The first Sunday there was a congregation of over 300 in the schoolhouse, and there were several standing outside the doors and windows for whom there was no room within. At the girls' Sunday-school, conducted by Mrs. Lee, there was also a goodly number. The next week we started the schools, and although our stock of Umbundu is small, we manage to get on very well. Since Miss Clarke's death the schools had been kept up by Mr. and Mrs. Lee till the end of June. Mr. and Mrs. Read had also taught while they were here, so that there was no trouble at all in getting the boys and girls together. School commences at two o'clock in the afternoon. Miss Melville has the younger lads; I take the older ones. There are forty-two boys living at the station, all attending school. At 4 P.M. the Girls' School commences. I take charge of that, as Miss Melville has the dispensary work to attend to at that hour. There are forty-one girls enrolled, but, as most of them live at villages some distance off, their attendance is not so regular as that of the boys. I enjoy the school work very much indeed.”

European Turkey Mission.**A CONFERENCE AND INSTALLATION.**

DR. HASKELL, of Samokov, reports the meeting of the "Central Conference" of Bulgaria which was held at Sophia, November 10-13, during which session Mr. Popoff was installed as pastor of the church at this capital of Bulgaria. Dr. Haskell writes:—

"The Conference opened with a good prayer-meeting on Friday evening November 10. The next forenoon two important subjects were pretty thoroughly canvassed: 'Making sacrifices for God a measure of the faith and faithfulness of the Christian' and 'Hindrances in the Christian life of the young.' That afternoon was given to the examination of the pastor-elect. This was well sustained and eminently satisfactory. In the evening a rousing temperance meeting, with speeches by three preachers and one teacher, tested the capacity of the church building; 500 being inside and some unable to get in. On Sunday morning came the installation exercises, which, with two infant baptisms, reception of two members, and the communion, filled the time from 10 o'clock to 1.45. A large audience, perhaps 300, seemed greatly interested, with a few exceptions, to the very end. That afternoon the subject of 'The spiritual wellbeing of a church' was presented, and in the evening a prayer-meeting was followed by a sermon. On Monday forenoon the topics, 'How can the influence of the Christian home be increased?' and 'Worldly wisdom in God's work' were discussed. In the afternoon 'The church and the community' was the topic, and in the evening we had reports from the church, and an excellent farewell prayer-meeting led by Brother Terzieff.

"Sophia reported a voluntary relinquishment for 1894 of 30 liras (\$132), that is, one third of the help it has received for some years; a genuine surprise, and the first incident of the kind in this mission I am sure. Samokov's new chapel, or Sunday-school building, is a very neat one-story building, with two rooms which can

be thrown together, adding greatly to the appearance and convenience of our church equipment. Philippopolis and Hasskeuy have overflowing congregations and need new churches. Kailudere, near Yamboul, reports severe persecutions, beating of members, etc. At the close, some 250 francs were subscribed for a much-needed bell for the Sophia church. I think the meetings were gratifying and helpful to all."

Mr. Marsh, of Philippopolis, reports the meeting of the "Eastern Conference" at Merichleri, when Mr. Koomanoff was installed pastor at that place. He speaks of the meetings as most excellent and profitable.

Eastern Turkey Mission.**OPEN DOORS AT VAN.**

MR. GREENE, of Van, writes under date of October 25:—

"Besides our present profitable lines of work—evangelistic, educational, and medical—new doors are constantly opening. During the past week parties have come from three different villages, where we have never sent special laborers, desiring to make some arrangement by which their children might receive Christian education. In one case even the village priest came, offering to let his two sons enter our boarding department. Lack of funds prevents our receiving these boys, who might go back to be shining lights in their distant mountain homes.

"We are also obliged to decline invitations to enter new villages on account of the new stringent school laws which require authorization from Constantinople for new schools. I am feeling more and more that it would be a wise policy in our field to encourage these friendly villagers to engage some evangelical young man as teacher in their own name, with the understanding of an occasional lift from us.

"But, after all, the large problem of our station is this great city itself, containing 30,000 Armenians, besides Moslems. A strong foothold has been gained and a

positive impression has been made. But the city is so large and so spread out that many quarters are as yet practically untouched. There are also various sections of society for which special effort should be made, in ways best calculated to reach them; namely, the artisans, apprentices, shopkeepers, and teachers. The time of one missionary might well be devoted to this distinctively evangelistic and personal work, to studying the needs of these different classes, to searching out interested individuals and groups, and to arranging neighborhood meetings. Last Sunday a delegation of young men called on me after service and expressed a strong desire that some provision be made for the daily systematic study of God's Word in the vicinity of their shops.

"Our educational problem is also a large and serious one. This feature of our work has hitherto been of much value by furnishing an ideal and an example that has raised the tone and standard of all the schools in the city. It is only by maintaining this leadership that we can justify the existence of our schools."

POVERTY AND WANT NEAR ERZROOM.

The reports from Erzroom are of a distressing nature. The crops, which seemed to promise well, have largely failed and most articles of food are three or four times above the usual price. This state of things, aside from bringing great suffering upon the people, is a sore tax upon our missionary brethren. Many of the Armenians are leaving their homes and crossing the Russian border in the hope of escaping starvation. Mr. Macalium wrote from Erzroom October 21:—

"The reign of terror caused by the daring robberies of the Koords has to a large extent passed away. The Koords have heard that the government is going to punish them, and they have ceased to rob on a large scale; still every night has its tale of petty outrages, with an occasional murder of a Christian.

"The poverty of the Khanoos district is extreme. To give bread to the families who have absolutely no provisions for the

winter, and no means of procuring any, would require several thousand pounds, as the price of flour is now more than three times the ordinary rate. It is pitiful to hear the little children crying for bread when there is none for them. A grown-up person can endure hunger for a day or two, but the little ones do not understand so well, and really have not the physical strength for such a trial. Unless help comes from some quarter, it seems inevitable that many will die of starvation this winter. Clothing is scarce too. I saw many children ranging in age from one to eight or nine years, both boys and girls, entirely naked; what they will do when cold weather comes is hard to understand. As a rule the poor are very generous to each other, and are ready to divide what they have with their more unfortunate neighbors as long as anything remains. If anything can be done in America for these poor people, it ought to be done quickly and with as much generosity as possible. No one need be afraid of giving too much. The British Consul here has been deeply moved by what he has seen and heard, and is making an appeal to his friends, and to the public, in Britain. While the greatest suffering is found among the Christians, the Mohammedans also are suffering largely and are in need of help."

A NEW BAND OF PREACHERS.

Dr. Barnum, of Harpoot, reports the close of the Theological Seminary year, at which time was held the annual meeting of the Evangelical Union. He writes:—

"The meeting was harmonious and pleasant. An entire day was devoted to the examination of the Theological class with reference to licensure. The class numbered twelve, and their examination was very interesting and satisfactory. This is one of the best classes we have ever had, and the course of study has been considerably raised. One of the class, who goes to Diarbekir, was ordained as an evangelist, and also the Geghi preacher. Two of the young men belong to the Bitlis field. The rest remain in

this field and yet several important places are still unsupplied. More than two thirds of the aggregate of these salaries is paid by the people themselves, yet the most serious question which now confronts us is whether we shall be able to pay the one third which we have promised. Could a heavier blow be given to this

work than a failure to keep these pledges? We have prayed earnestly for the increase of laborers for these great harvest fields, and now our daily prayer is for relief from the financial stringency which for the last few years has oppressed us on every side through the inability of the Board to supply greatly pressing needs."

Notes from the Wide Field.

AFRICA.

DEATH OF A SLAVE-TRADING CHIEF. — Makanjila, who was the great slave-trading chief on Lake Nyasa, and the most powerful enemy of the British officials on the lake, has died. He died by the hand of an assassin in revenge for the killing by this chief of a prominent native, named Makwinja. The story is told that after Makanjila had killed this man he kept the body in his hut, and then prepared a great feast in which the body of his victim was cooked with those of three oxen and the flesh mixed with other articles, making a mountain of food. The guests, including the Mohammedans, came and gorged themselves, not suspecting the composition of the viands. After the banquet Makanjila taunted them: "I thought it was your boast that you never would eat human flesh. Why, then, have you eaten Makwinja to-day?" A great uproar followed, and the guests resolved that Makanjila should die. The vow was fulfilled later. It is a strange way that Providence has taken to rid Africa of this slave-trading chief.

UGANDA. — A somewhat detailed report of the Mohammedan revolt which took place in Uganda last June is given in *The Church Missionary Intelligencer* for December. It seems that the Mohammedans were dissatisfied because in the portioning of the land their territory was not increased, although they were unable to care for what they already had. They declined to work or pay tribute to the king. The situation was most serious, and Captain Macdonald, the British Commandant, received such a mutinous note from Selim Bey that he summoned all the forces at his disposal to suppress the revolt. Selim was put under guard and the Nubian soldiers, whom Selim relied upon, were disarmed. The plot which was formed was ingenious, and at one time the English missionaries deemed their lives in great peril, but by a good Providence and by the energy of the British Commandant the mutiny was suppressed. Selim Bey was sentenced to be removed from the country and on his way to the coast was taken ill and died. It is believed that the Mohammendans' power in Uganda is crushed.

THE MATEBELE WAR. — There is not much to add to the report we gave last month as to this conflict. As then reported, Buluwayo, Lobengula's capital, was taken and it is now in charge of a British colonel. Lobengula and his men have fled to the north-west, and a dispatch from Cape Town, November 27, states that he had not then been captured. But it is believed that he and his principal chiefs are ready to surrender, and messages have been sent him that he and his men would be protected should they lay down their arms. It is supposed that he is seeking to cross the Zambesi in the vicinity of Victoria Falls. Letters from the French missionary M. Jalla, working with M. Coillard among the Barotse, report that the Barotse king, Lewaneka, is guarding the north bank of the Zambesi and will not permit the Matebele to cross. Whither can they go? It is said that Lobengula acted in a very chivalrous manner in sending out the missionary Mr. Rees and his family to Tati, in Khama's country, before the fighting began. This whole question as to the relations between the British South Africa

Company and the Matebele has given rise to much discussion in the British House of Commons, some members attacking the Company and the English government on the score of inhumanity toward the Matebele. Mr. Gladstone replied that two demands were made of Lobengula: first, that he should put an end to the raids which were fatal to the peace and industry of the country, and, second, that he should withdraw his demand for the delivery over to him of a number of Mashonas whom there was every reason to believe it was his intention to put to death. It is a sad thing to contemplate the destruction of life among the Matebele as the result of the war, yet there is much truth in a sentence in *The London Times*: "Some thousands of Lobengula's warriors have been killed by the Company's forces, but in their absence the normal raiding and slaughtering of Lobengula's impis would have disposed of a larger number of natives to whom life is equally dear."

INDIA.

THE OPIUM COMMISSION. — A dispatch from Calcutta shows that the Opium Commission is engaged busily in the work of taking testimony as to the effect of the traffic and the use of the drug. Some strangely contradictory testimony has been presented, but the most suggestive item we have seen has reference to the statements of Lord Brassey, the Chairman of the Commission, in which he and his hearers seem to be chiefly anxious as to the effect of the report of the Commission upon the finances of India. It is no doubt important that both the British and Indian governments should be relieved, as far as possible, from the burden of taxation, but the financial question is not the main one, and it becomes a question whether those who push this matter to the front will be able to report in an unprejudiced way upon the physical and moral evils resulting from the trade.

INFANT MARRIAGE. — The Mysore government in India has made new regulations to prevent infant marriages, making it criminal for any person to aid in bringing about a marriage between a boy under fourteen and a girl under eight. It also makes it criminal for any man above fifty to marry any girl under fourteen. It seems strange to us in the Occident that laws are necessary with provisions like these, but as a matter of fact these regulations indicate a distinct advance in public sentiment in that part of India. Punishment for offences under this act may be six months' imprisonment, with fine.

PERSIA.

THE EARTHQUAKE AT KUCHAN. — The reports from Teheran dated November 25 as to the terrible earthquake at Kuchan state that 10,000 bodies have been recovered and that 2,000 are still in the débris. A later dispatch states that the town is one heap of ruins; not a house remains standing. The neighboring villages escaped with little damage.

 Miscellany.

My Life and Times. By Cyrus Hamlin, Missionary in Turkey; author of "Among the Turks," etc. Boston and Chicago: Congregational Sunday-School and Publishing Society. pp. 538.

All who have heard Dr. Hamlin speak or who know him personally (and their number is legion) would anticipate in a book of reminiscences from his pen a volume of rare interest, but we are sure they will

be surprised and delighted at the richness of this record of his "Life and Times." The story of his early life, amid the ordinary scenes of a New England home, and in academy, college, and theological seminary, is charmingly told and reveals a strong and original character. Later, when his lot was cast amid extra-

ordinary scenes such as occurred at Constantinople from 1839 to 1873, the record becomes of absorbing interest. No romancer could bring into his tale more varied or thrilling incidents than those which happened in the life of this missionary among the Turks. Such incidents would not have happened to any ordinary man. Dr. Hamlin had such versatility of talent that he could conduct a theological seminary and invent a rat trap, could treat with diplomatists and stand before kings while running an army bakery and attending to the "profession of a washerwoman," and this capacity for successful work of all sorts, high and low, brought him into close connection with peoples and scenes of the most diverse and striking character. The record is made in a straightforward way, always with a keen sense of humor, but never attempting to dress up a tale. We should like to quote page after page, yet should be at a loss to select a section where all is so admirable. We are profoundly grateful that at the age of eighty-two Dr. Hamlin is spared with powers so fresh and vigorous to give us this delightful and instructive story of his long and useful life.

Sermons on the International Sunday-school Lessons for 1894. By the Monday Club. Nineteenth series. Boston and Chicago: Congregational Sunday-School and Publishing Society.

The latest issue of this established annual fully sustains the reputation it inherits. The book has its own place in current literature. Nowhere else are teacher and scholar likely to get so illuminating a view of the few central or significant facts of each lesson. To minister and theological student the volume furnishes a valuable study in present day homiletics. The list of contributors bears the names of representative pastors, editors, secretaries, and professors, scattered "from Dan to Beersheba." The variety and individuality of the sermons are among their manifest charms. But there is withal a deeper agreement between them that is instructive. They unite in exhibiting under differing forms some of the best features of the modern sermon:

vigor of thought, conciseness of statement, raciness of style, directness of address, and strong emphasis on the practical aspects of truth. The book bears the stamp, not of twenty-three men, but of a club.

Bihé and Garenganze; or, Four Years' Further Work and Travel in Central Africa. By Fred. S. Arnot. With maps and illustrations. London: J. E. Hawkins & Co., Mildmay House.

Those who watch for everything that bears upon the redemption of Africa, and all who have read Mr. Arnot's earlier work entitled "Garenganze," will welcome this continuation of his story. The state of Mr. Arnot's health having necessitated his return to England, the work has been chiefly carried on by his associates. Nineteen of these are now at work in their three centres, the first of which is at Kwanjulula in Bihé, near our own station of Kamundongo, the second at Nana Kandundu, about halfway from Bihé to Garenganze, and the third in Garenganze itself. The Bihé station was found necessary as a base of supplies from the coast. A chart of the route inland adds interest to the letters of the missionaries, which form the bulk of the volume, and an excellent map of Garenganze, prepared for *The Geographical Journal* and here reproduced by permission of the Royal Geographical Society, gives an idea of the territory of the Katanga Company, of which so much has been recently heard. The death of that cruel despot, Msidi, and the coming of the Congo Free State authority give reason to hope for better days for the devoted men who have gone out into the wilderness for the sheep that are lost. May their work be prospered abundantly!

The Isiulu: A Revised Edition of a Grammar of the Zulu Language. With an Introduction and an Appendix. By Rev. Lewis Grout. Boston: American Board of Commissioners for Foreign Missions. pp. 313. Price, \$3.

This grammar is a revision of the work published by Mr. Grout in 1859. The task was undertaken by him at the request of the Zulu Mission in 1849, three years after his arrival in Natal. A few pages of

manuscript notes upon the Zulu, prepared by Dr. Adams, was all the material he found in existence to aid him, but the natives were at hand with whom he could converse. Ten years was not a long time for the study of the language and the preparation for the first edition of the grammar. The book became a standard and was of inestimable help to all missionaries in Natal. Mr. Grout retired from the mission in 1862, yet thirty years later, when the edition of the grammar was exhausted and a revision was necessary, Mr. Grout was earnestly requested to undertake the work. Though living in America, he had during all these years been a close student of the Zulu language, and was well fitted for the task. The new edition shows many and important changes. As to the strictly grammatical portion of the work, only one familiar with the Zulu could speak intelligently. But those who know nothing of that language will find in some chapters of the introduction and in the appendix much of interest and value. There are sections upon the origin and early migrations of the Bantu race, with historical notes as to the Zulu and the extent and kinship of their language. Several pages are given to samples taken from about a dozen of the Bantu languages for comparative purposes; among these are the Kiswahili and the Umbundu. The work is clearly that of a scholar who has pursued his study not merely with a scholar's instincts and diligence but with a profound conviction that in prosecuting his labors he was working for the kingdom of God on earth. Well may he have so felt, in view of the character of the Zulu race and the wide extent over which the language is used. There are now nearly half a million of Zulus in Natal alone, aside from the thousands in Zululand north of the Tugela River. There are also tribes toward the interior, westward of Lake Nyasa, and in the Victoria Nyanza region, as Stanley found among the Wahuma, by whom the Zulu tongue is understood. While it is not, like the Kiswahili the *lingua franca* of Africa, it is a most im-

portant language and widely used, and this grammar is indispensable to all who would study it.

Foreign Missions After a Century. By Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. New York and Chicago: Fleming H. Revell Company. pp. 368. Price, \$1.50.

The several chapters of this book were delivered as lectures to the students of Princeton Theological Seminary in the spring of 1893, being the first course under the newly established lectureship on missions. The author brings to his work a wide personal experience as a missionary of the Presbyterian Board in Syria, and presents varied information gathered from world-wide sources. The subject is treated after the inductive method, which is defined "as entering in, finding out, and giving a report." Under this method the ominous silence resting upon the heathen world 100 years ago is changed into a loud voice calling for an aggressive conquest of the world. The first lecture is the message of divine providence to the church in regard to foreign missions. The author's "Macedonian Vision," in the second lecture, is based upon an admirable conception of universal need "more emphatic, more urgent, more incontrovertible, and more directly authoritative than that addressed to Paul." The conflicts of the third lecture "precipitated by the very success which marks the cause," and the problems of the fourth contain a valuable discussion of questions upon method and results which task the wisdom of missionary administration at home and abroad. The treatment of these subjects is both positive and definitive. The fifth lecture on "Controversies with Opposing Religions" makes plain "the unapproachable worth of the simple gospel." The closing lecture, reviewing the present success of foreign missions, is a much needed and convincing commentary upon a living, not dying, Christianity, lifted to a higher-plane of purpose and action, "a story both brilliant and inspiring." We quote a few paragraphs. "The message of Foreign Missions to the Church of to-day is the latest and

clearest and sweetest echo of Christ's voice." "Our Lord has never spoken to any generation of the church in such terms of providential entreaty." "Foreign Missions have the vindication of history; they are the embodiment of the divine purpose; and they have been en-

dorsed by the divine blessing." An appendix, covering ten pages, gives a catalogue of the latest missionary books issued since 1890; also, the standard periodicals. We heartily commend this latest testimony to the work of Foreign Missions.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

ARRIVALS OUT.

- October 5. At Madura, Southern India, Rev. C. S. Vaughan and wife, and Miss Ella Samson.
 September 29. Miss Annie A. Gould's name was accidentally omitted in giving in the last *Herald* the list of the missionary party arriving at Tientsin, China, on this date.
 October 13. At Kyoto, Mrs. Agnes H. Gordon.
 October 18. At Tientsin, Rev. H. P. Perkins and wife.
 November 15. At Prague, Austria, Rev. John S. Porter and wife.

ARRIVAL IN THE UNITED STATES.

- October 23. At New York, Miss Eliza Fritcher, of the Western Turkey Mission.

DEPARTURES.

- November 21. From San Francisco, Rev. Dwight W. Learned, PH.D., returning to the Japan Mission.
 November 22. From New York, Miss Laura C. Smith, to join the Zulu Mission.

MARRIAGE.

- October 12. At Madura, Southern India, Mr. William E. Hitchcock, of Jaffna College, to Miss Hattie A. Houston, formerly of the Madura Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Steadfastness amid opposition in the Madura Mission. (See page 19.)
2. Floods in Japan. (See page 22.)
3. Missionaries' trials in South China. (See page 21.)
4. Some native teachers in China. (See page 21.)
5. A church in Mexico. (See page 24.)
6. Incidents from Bulgaria. (See page 26.)
7. Progress amid poverty in Eastern Turkey. (See page 26.)
8. The welcome of missionaries in West Africa. (See page 24.)
9. Banners from China. (See page 8.)
10. Prison reform in Japan. (See page 12.)

Donations Received in November.

MAINE.			
Bangor, Central Cong. ch. and so.	60 00	Garland, Cong. ch. and so.	7 00
Blue Hill, 1st Cong. ch. and so.	6 63	Oxford, Cong. ch. and so.	4 00
Brewer, 1st Cong. ch. and so.	14 30	Phillips, Cong. ch. and so.	27 00
Brunswick, 1st Cong. ch. and so.	31 38	Portland, West Cong. ch. and so.	17 00
Deer Isle, 1st Cong. ch. and so.	7 50	Skowhegan, Island-ave. Cong. ch.	34 38
		Wells, 1st Cong. ch. and so.	21 40
		West Newfield, Cong. ch. and so.	7 00
		Woodfords, Cong. ch. and so.	73 87—371 65

NEW HAMPSHIRE.

Acworth, Cong. ch. and so.	12 50
Bennington, Cong. ch. and so., for Bulgaria.	7 32
Dover, 1st Cong. ch. and so., to const. ALPHONSO B. BROWN, H. M.	210 05
East Sullivan, Albert Davis,	5 00
Hampstead, Cong. ch. and so.	15 32
Hampton, Cong. ch. and so.	6 42
Hanover, Cong. ch. at Dartmouth College,	115 15
Hanover Centre, Cong. ch. and so.	9 44
Hopkinton, Cong. ch. and so.	50 00
Hudson, Cong. ch. and so.	10 00
Keene, 2d Cong. ch. and so., 73-75: Extra-cent-a-day Band, so,	93 55
Kingston, Cong. ch. and so.	11 80
Manchester, A friend in 1st Cong. ch.	10 00
Marlboro, Cong. ch. and so.	11 00
Mason, Cong. ch. and so.	8 20
Newmarket, Thos. H. Wiswell,	5 00
Penacook, Cong. ch. and so.	12 66
Ridge, Cong. ch. and so.	28 90
Salisbury, Cong. ch. and so.	5 45
So. Newmarket, Cong. ch. and so.	7 00
Tamworth, Cong. ch. and so.	10 00
West Lebanon, Cong. ch. and so.	15 00—662 16

<i>Legacies.</i> —Goffstown, Joseph Hadley, by J. L. & P. A. Robinson, Ex rs,	250 00
Meredith, Sarah B. Norris, add'l, by D. B. Eaton, Adm'r,	15 27—265 27
	927 43

VERMONT.

Barre, Cong. ch. and so.	20 93
Brattleboro, Centre Cong. ch., m. c.	30 00
Brownington & Barton Landing, Cong. ch. and so.	25 00
Burlington, 1st Cong. ch. and so.	13 00
Charlotte, Cong. ch. and so.	24 56
Colchester, Cong. ch. and so.	19 10
Middletown Springs, Cong. ch. and so.	27 25
Newbury, 1st Cong. ch. and so.	54 49
Newport, 1st Cong. ch. and so.	18 12
Norwich, Cong. ch. and so.	20 00
Putney, Extra-cent-a-day Band,	6 44
Rochester, Cong. ch. and so.	27 25
Salisbury, Cong. ch. and so.	13 50
St. Albans, Cong. ch. and so.	65 15
St. Johnsbury, A friend in South ch.	5 00
Weybridge, Cong. ch. and so.	18 38
West Brattleboro, Cong. ch. and so.	89 30
Windham, Cong. ch. and so.	15 00—492 41

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	21 78
Andover, A friend, for the work in Turkey, 2: Society of Inquiry, Phillips Academy, 3-75: Chapel Church and Society, 649,	654 75
Ashby, Cong. ch. and so.	11 75
Auburndale, Cong. ch. and so., of which m. c., 43-45,	431 59
Beverly, Dane-st. Cong. ch. and so., m. c.	6 31
Billerica, Cong. ch. and so.	6 00
Boston, Brighton ch., 134-48: South Evan. ch., West Roxbury, m. c., 9-97: Eliot ch., Roxbury, m. c., 9-53: Mrs. Henry B. Hooker, 50: Conservative, 40: Cash, 20: X., 10,	973 98
Boylston, Cong. ch. and so.	39 00
Braintree, 1st ch. and so.	22 89
Brookline, Mrs. I. R. Noyes,	30 00
Buckland, Cong. ch. and so.	18 51
Charlton, Cong. ch. and so.	35 00
Chelsea, Central Cong. ch. and so.	55 22
Chicopee, 1st Cong. ch. and so., 73-75: 2d Cong. ch. and so., 68-09,	101 77
Cliftondale, 1st Cong. ch. and so.	10 00
Concord, Trinitarian Cong. ch. and so.	40 54
Conway, Cong. ch. and so.	11 33

Cummington, Village Cong. ch. and so.	22 90
Dalton, 1st Cong. ch. and so., to const. Mrs. AGNES BRADFORD and Rev. Geo. W. ANDREWS, H. M.,	155 43
Danvers, First Cong. ch. and so., add'l,	100 00
Dover, Cong. ch. and so.	5 62
East Longmeadow, Cong. ch. and so.	20 71
East Northfield, Katherine E. Twining,	5 00
Fall River, Central Cong. ch. and so., to const. Rev. W. WALKER JUBB, H. M.,	414 68
Georgetown, Memorial ch.	25 83
Gilbertville, Cong. ch. and so.	120 00
Grafton, Cong. ch. and so.	81 20
Gt. Barrington, 1st Cong. ch. and so.	124 22
Hadley, 1st Cong. ch. and so.	62 00
Hamilton, Cong. ch. and so.	13 50
Holbrook, Winthrop Cong. ch. and so.	36 92
Holyoke, 1st Cong. ch. and so., 58-68: Y. P. S. C. E., 3-31,	61 99
Hopkinton, Cong. ch. and so.	39 63
Hubbardston, A church member,	10 00
Hyde Park, 1st Cong. ch. and so.	39 30
Ipswich, 1st Cong. ch. and so.	60 00
Leicester, 1st Cong. ch. and so.	11 37
Littleton, Cong. ch. and so.	25 00
Longmeadow, Ladies' Benev. Ass'n,	40 45
Lowell, Pawtucket ch.	5 00
Lynn, Central Cong. ch. and so.	23 00
Manchester, Cong. ch. and so.	22 50
Mansfield, Cong. ch. and so.	27 78
Marblehead, 1st Cong. ch. and so.	46 00
Medford, Union Cong. ch. and so., 3: Sub. sch. of Mystic Cong. ch., for a Bible reader, 25,	28 00
Middleboro, Central Cong. ch. and so.	134 94
Milton, 1st Cong. ch. and so.	14 00
Monson, Cong. ch. and so.	53 01
Newton, North Cong. ch. and so.	6 28
Newton Centre, A. McKenzie, for India,	25 00
Newtonville, Central Cong. ch. and so.	259 89
No. Brookfield, 1st Cong. ch. and so.	9 25
Northbridge, Rockdale Cong. ch. and so.	13 00
Norton, Trin. Cong. ch. and so., of which 200 from Mrs. E. B. Wheaton, to const. LUCY D. TOZER and NELSON S. HOWARD, H. M.,	215 15
Norwood, 1st Cong. ch. and so.	50 00
Oxford, 1st Cong. ch. and so.	10 00
Peabody, South Cong. ch. and so., 195: Friends in Essex South Conference, 10,	205 00
Plympton, 1st Cong. ch. and so.	11 00
Quincy, Cong. ch. and so.	85 50
Salem, Tabernacle ch. and so., 115-61: Crombie-st. ch. and so., 19,	127 61
Saxonville, Edwards Cong. ch., Ladies, to const. Rev. GEORGE A. BROCK, H. M.,	50 00
Sheltonville, ———,	1 00
So. Byfield, Cong. ch. and so.	5 00
So. Hadley, 1st Cong. ch. and so.	30 00
So. Hadley Falls, Cong. ch. and so.	7 00
Southville, 2d Cong. ch. and so.	5 50
So. Weymouth, Old South ch.	30 00
Springfield, Eastern-ave. ch., 1-50: White-st. ch., 18: Hope ch., 36-68: D. F. Atwater, 10: Chinese Sab. sch., for Girls' School, Canton, 25: Indian Orchard ch., 56-09: Olivet ch., 46,	193 27
Sterling, Cong. ch. and so.	26 00
Stoneham, Cong. ch. and so.	53 00
Sturbridge, 1st Cong. ch. and so.	27 05
Turner's Falls, 1st Cong. ch. and so.	23 11
Ware, 1st Cong. ch. and so., 32-55: East Cong. ch. and so., to const. HARRIET V. BAKER, Mrs. SUSIE C. RUGG, WILLIAM J. IRWIN, NELSON DWIGHT, and HENRY A. SMITH, H. M., 547-09,	579 64
Wareham, 1st Cong. ch. and so.	9 50
Warren, Cong. ch. and so.	69 02
Watertown, Phillips Cong. ch. and so.	108 77
Wayland, Cong. ch. and so.	5 82
Wellesley, Cong. ch. and so.	260 80
Wenham, Cong. ch. and so.	20 00
West Barnstable, Rev. H. E. Thygeson,	10 00

West Brookfield, Cong. ch. and so.	29 00
West Boxford, Cong. ch. and so.	12 25
Westfield, ad Cong. ch. and so.	67 71
West Hawley, Cong. ch. and so.	12 00
West Medway, ad Cong. ch. and so.	8 37
West Stockbridge, Village Cong. ch. and so.	28 61
Weymouth & Braintree, Union Cong. ch. and so.	47 00
Whitinsville, Worcester South Conference,	31 61
Wilmington, Cong. ch. and so.	28 19
Winchendon, 1st Cong. ch.	46 35
Worcester, Plymouth ch., to const., with other dona., MINNIE H. TART, H. M., 48.50; Com. Entertainment, Annual Meeting, Bal. Fund, 16.27; Mrs. H. M. Smith, .50; Mrs. H. S. Sanford, 3.	68 27-6,502 94
Legacies. —Georgetown, Martha C. Doie, by C. C. Dame, Ex'r,	9,911 73
Wilbraham, James L. S. Wesson, by Ira G. Potter, Ex'r,	600 00
Winchendon, Mrs. Louisa W. Lyman, by Luke Hale, Ex'r,	1,381 47-4,823 20
	11,396 14

RHODE ISLAND.

Providence, Rev. N. M. Williams,	20 00
Wickford, F. D. Blake,	1 00—21 00

CONNECTICUT.

Andover, Cong. ch. and so.	12 80
Ansonia, Cong. ch. and so.	35 83
Avon, Cong. ch. and so.	25 00
Bethlehem, A friend,	5 00
Bristol, Cong. ch. and so.	50 00
Centre Brook and Ivoryton, Cong. ch. and so.	7 25
Chester, Cong. ch. and so.	21 50
Colebrook, Cong. ch. and so.	16 60
Danbury, ad Cong. ch., Rev. F. A. Hatch,	5 00
Derby, 1st Cong. ch. and so.	22 00
East Granby, Cong. ch. and so.	4 07
East Haddam, 1st Cong. ch. and so.	16 60
Essex, 1st Cong. ch. and so.	32 28
Gilead, Ladies' Mis. Aid Soc. of Cong. ch., toward support of Rev. A. W. Clark and Rev. J. S. Porter,	28 50
Goshen, Mrs. Moses Lyman,	10 00
Griswold, 1st Cong. ch. and so.	22 00
Groton, Cong. ch. and so.	32 07
Hamden, Mrs. E. D. Swift,	4 00
Hartford, 1st church, Miss C. E. Day,	50 00
Higganum, Cong. ch. and so.	12 00
Kent, 1st Cong. ch. and so.	26 34
Lebanon, 1st Cong. ch. and so.	64 00
Litchfield, 1st Cong. ch. and so., 100.77; ad Cong. ch. and so., 28.95,	129 72
Manchester, ad Cong. ch. and so.	67 93
Mansfield Centre, 1st Cong. ch. and so.	78 00
Meriden, 1st Cong. ch. and so.	55 76
Milford, Elliott B. Platt,	5 00
Morris, Cong. ch. and so.	25 50
New Britain, Y. P. S. C. E. of South ch., toward support of Mrs. Amy B. Cowles, 225; 1st Church of Christ, of which 100 from Y. P. S. C. E., toward salary of Mr. Geo. B. Cowles, Jr., 250,	475 00
New Canaan, Cong. ch. and so.	57 00
New Haven, Church of the Redeemer, 332.09; United Church, 1,000; Dwight Place ch., 127.35; Howard-ave. ch., 32.15; First ch., 1,250.09,	2,711 64
New London, ad Cong. ch. and so., 700; 1st Ch. of Christ, m. c., 15.19,	715 19
No. Branford, Cong. ch. and so.	24 25
No. Cornwall, ad Cong. ch. and so.	86 35
No. Guilford, Cong. ch. and so.	21 00
Norwich, Broadway ch.	285 82
Redding, Cong. ch., Rev. C. F. Luther,	1 00
Salisbury, Cong. ch. and so., of which 1.41 m. c.	200 28
Somers, Cong. ch. and so.	38 37
Washington, Cong. ch. and so.	2 00

Washington Depot, Swedish Cong. ch. and so.	6 60
Winchester, Cong. ch. and so.	1 77
Windsor Locks, Cong. ch. and so.	77 00
Woodbridge, Cong. ch. and so.	33 68
Wolcott, Cong. ch. and so.	8 00
—, A friend,	40 00—5,649 79

Legacies. —New Haven, James Fordham, by Robert T. Merwin, Ex'r,	250 00
	5,899 79

NEW YORK.

Angola, Cong. ch., 32.55; A. H. Ames, for Japanese student, 5,	37 55
Brooklyn, Church of the Pilgrims, 3,355.16; A friend, 10; Plymouth ch., 935.56; Tompkins-ave. Cong. ch., 1,000,	5,500 72
Buffalo, People's church,	10 60
Camden, 1st Cong. ch.	40 77
Clifton, A friend,	5 00
East Bloomfield, Mrs. Eliza S. Goodwin,	5 00
Fairport, A. M. Loomis,	10 00
Flushing, 1st Cong. ch., for work in Papal Lands,	42 00
Gainesville, Cong. ch., toward salaries of native preachers in Madura,	3 25
Gloversville, Cong. ch., of which 100 from Mrs. Sarah B. Place,	232 71
Holley, 1st Presb. ch.	10 05
Ludlowville, F. C. Bascomb,	40 00
Mt. Sinai, Cong. ch.	11 74
Mt. Vernon, B. B. Adams, Jr.	10 20
New York, I. M. Andreini, 15; Olivet Sab. sch. Miss. Ass'n, 50,	65 00
Norwich, Cong. ch., for Scudder Memo. Fund, 40; Rev. Wm. H. Scudder, for do., 40,	80 00
Oswego, Cong. ch.	61 76
Rensselaer Falls, Cong. ch.	5 00
Riverhead, 1st Cong. ch., to const. Rev. C. A. STONELAKE, H. M.,	50 00
Saratoga Springs, New England Cong. ch.	30 19
Spencerport, S. W. Clark,	2 00
Utica, A thank-offering,	10 00
Warsaw, Cong. ch.	18 58-6,281 22

PENNSYLVANIA.

Conneaut Centre, 1st Cong. ch.	3 50
Jeffersonville, Francis Whiting,	10 00
Lander, Alfred Cowles and son,	45 00
Philadelphia, Lancaster, 50; A thank-offering, 5,	55 00
Reading, O. S. Doolittle,	25 00
Ridgeway, Swedish Cong. ch.	3 04—141 54

NEW JERSEY.

Chester, J. H. Cramm,	50 00
East Orange, Trinity Cong. ch.	178 20
Jersey City, 1st Cong. ch.	37 59
Orange, Orange Valley Cong. ch.	232 90
Paterson, Auburn-st. Cong. ch.	30 00—528 69

DISTRICT OF COLUMBIA.

Washington, A friend,	1 00
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FLORIDA.

Jacksonville, L. A. Hall,	4 00
Kanapaha, Presb. ch.	1 00
Mannville, Mrs. F. R. Haskins,	2 00—7 00

OHIO.

Bellevue, S. W. Boise, 15; 1st Cong. ch., 30,	45 00
Belpre, Cong. ch.	13 00
Berea, 1st Cong. ch.	16 00
Berlin Heights, 1st Cong. ch.	7 00
Brighton, 1st Cong. ch.	2 26
Cleveland, Plymouth Cong. ch. 33.32; Y. P. S. C. E. in do., and Friends, for Volunteer Fund, 25.10,	58 42
Geneva, Cong. ch.	23 50

Kent, Cong., ch. 35; do., Interest on a legacy, 60,	95 00
Mansfield, 1st Cong. ch., to const.	
LILLIE E. WISS, EMILY M. PECK, and EMMA C. REDICK, H. M.	335 39
Marietta, 1st Cong. ch.	80 00
Newark, Plymouth ch.	15 00
No. Amherst, Cong. ch.	15 75
No. Monroeville, Cong. ch.	4 63
Sweden, A friend of the cause,	1 00
Tallmadge, Cong. ch.	79 50
Thompson, Cong. ch.	3 50
Wayne, 1st Cong. ch.	16 50—811 45

MISSOURI.

Cole Camp, Cong. ch.	5 00
Hamilton, Cong. ch.	6 20
Meadville, Cong. ch.	7 05
St. Louis, Compton Hill Cong. ch.	16 25—34 50

INDIANA.

Terre Haute, Mary H. Ross, of which 5 for Bitlis, Turkey, 5 for China, 5 for Japan, 5 for Africa,	20 00
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ILLINOIS.

Byron, Cong. ch.	20 00
Chicago, Union Park ch., m. c., 10.38;	
Pulgrim ch., 20; University ch., 61.27,	91 65
Decatur, C. A. Crea, for Ceylon,	4 99
Evanston, 1st Cong. ch.	96 12
Harrison, Cong. ch.	1 06
Morgan Park, Cong. ch.	7 35
Oak Park, Cong. ch.	150 61
Peoria, Plymouth Cong. ch.	17 45
Pittsfield, 1st Cong. ch.	15 70
Port Byron, Cong. ch.	23 07
Quincy, 1st Union Cong. ch.	54 05
Ravenswood, 1st Cong. ch.	4 23
Somonauk, Cong. ch.	18 70—510 98

Legacies. — Brighton, L. P. Stratton, by Rev. A. N. Hitchcock, add'l,	1,040 00
	1,550 98

MICHIGAN.

Hopkins Station, Cong. ch.	17 58
Jackson, 1st Cong. ch.	93 81
Kendall, 1st Cong. ch.	2 43
Midland, A friend,	50 20
Pontiac, 1st Cong. ch.	40 00
Reed City, Cong. ch.	11 25
Union City, Cong. ch.	26 00—241 07

Legacies. — Romeo, Seth L. Andrews, by Jerome W. Nims, Ex'r,	50 00
	291 07

WISCONSIN.

Black Earth, Cong. ch.	10 00
Brandon, Cong. ch.	13 04
Fulton, Cong. ch.	6 00
Glenbeulah, J. H. Austin,	20 00
Lancaster, Cong. ch.	41 75
Menasha, Cong. ch., 64.35; E. D. Smith, 500,	564 35—655 14

IOWA.

Cedar Rapids, Rev. L. W. Winslow,	15 00
Cedar Falls, Cong. ch., toward salary of Rev. E. B. Haskell,	93 20
Fairfield, Cong. ch.	10 92
Farragut, Cong. ch.	37 38
Garner, Woman's Miss. Union, Cong. ch.	2 77
Genoa Bluffs, Cong. ch.	1 25
Grinnell, A friend,	5 00
Logan, Cong. ch.	14 80
Mt. Pleasant, Cong. ch.	8 81
Orho, Cong. ch.	14 00
Sioux City, German Cong. ch.	5 00
Williamsburgh, Welsh Cong. ch.	21 75—229 88

MINNESOTA.

Austin, 1st Cong. ch., to const. Mrs. LOI HAYES, H. M.	100 00
Cannon Falls, Cong. ch.	5 20
Excelsior, Cong. ch.	6 58
Glyndon, Cong. ch. and Sab. sch.	8 97
Minneapolis, Open Door Cong. ch., 11.75; 1st Cong. ch., 36.08,	47 83
St. Paul, Plymouth Cong. ch.	20 00—188 58

KANSAS.

Leavenworth, 1st Cong. ch.	11 81
Leona, Cong. ch., for the work in Turkey,	2 75
Stockton, Cong. ch.	1 00—15 56

NEBRASKA.

Blair, Cong. ch.	6 00
Cambridge, 1st Cong. ch.	13 59
Dover, Camp Creek Cong. ch.	19 35
Lincoln, German Cong. ch.	15 00
Palisade, 1st Cong. ch.	2 25
Tuland, Cong. ch., for Austria,	10 00—57 19

CALIFORNIA.

Grass Valley, Cong. ch.	24 40
Los Angeles, J. E. Cushman,	25 00
Pasadena, James W. Scoville,	1 05
San Francisco, 4th Cong. ch., 15; J. C. and E. Coleman, 100; Gen. Association of Calif., 52.95; Cong. Chinese Sab. sch., 10,	177 95—228 40

OREGON.

Forest Grove, Cong. ch.	20 00
Salem, 1st Cong. ch.	13 00—33 00

COLORADO.

Boulder, Cong. ch.	10 75
New Castle, Cong. ch.	3 50—14 25

WASHINGTON.

Starbuck, Friend of missions,	2 00
Tacoma, 1st Cong. ch.	37 11—39 11

NORTH DAKOTA.

Mayville, Cong. ch.	7 50
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SOUTH DAKOTA.

Neuburg, German Cong. ch.	15 00
Seimenthal, German Cong. ch.	15 50—30 50

ARIZONA.

—, A friend,	100 00
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INDIAN TERRITORY.

Lenox, Collection at Meeting Choctaw Presbytery,	7 00
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DOMINION OF CANADA.

Province of Quebec, Montreal, Amer- ican Presb. ch.	600 00
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FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

W. T. Gunn, Montreal, Treasurer.

For the Canadian Station, West Cen- tral Africa Mission, add'l,	297 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

Africa, Cisamba, Mission Boys,	4 14
China, A missionary—"Gain to the Board by depreciation in the value of silver,"	45 45
Hawaiian Islands, Kohala, A friend,	500 00—549 59

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 3,110 98

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Treasurer.

Add'l for 1893, 28 00
For salary of Miss Wilson, to December 31, 1893, 100 00—128 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Deer Isle, N. W. Harbor & P. S. C. E., 10; do., Reach Sab. sch., 4, 14 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch., 17 50
VERMONT. — Westfield, Cong. Sab. sch., 5 13
MASSACHUSETTS. — Boston, Cong. Sab. sch. (Allston), 8; Easton, Y. P. S. C. E., for student, Japan, 6.25; Fitchburg, Cong. Sab. sch., 17.01; Hamilton, Miss Knowlton's Sab. sch. class, 2.30; Warren, Y. P. S. C. E., 10; Wellesley, Y. P. S. C. E., 27.06; do., Junior, 1; West Newton, Cong. Sab. sch., 25; Whitinsville, Sab. sch. of Village Cong. ch., 90, 186 82
CONNECTICUT. — Gilead, Y. P. S. C. E., 2.54; Windham, Cong. Sab. sch., 25; Windsor Locks, Cong. Sab. sch., 25, 58 54
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NEBRASKA. — Norfolk, Y. P. S. C. E., 5 50
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374 89

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — Cong. Sab. sch., for schr. *Hiram Bingham*, 3 15
NEW YORK. — Osceola, Cong. Sab. sch. primary class, for the *R. W. Logan*, 1 00—4 15

FOR SUPPORT OF YOUNG MISSIONARIES.

MICHIGAN. — Gilead, Y. P. S. C. E., 6.25; Muskegon, Y. P. S. C. E. of 1st Cong. ch., 12.50; Read City, Y. P. S. C. E. of 1st Cong. ch., 10.86, 29 61
ILLINOIS. — Chicago, Y. P. S. C. E. of 1st Cong. ch., 25; Kewanee, Y. P. S. C. E. of Cong. ch., 25, 50 00
WISCONSIN. — Black Earth, Y. P. S. C. E., 6.25; Burlington, Y. P. S. C. E. of Plymouth Cong. ch., 12.50; Genoa Junction, Y. P. S. C. E., 6.25, 25 00
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110 86

FROM JAFFNA MEDICAL MISSION FUND.

For Dr. T. B. Scott, for freight and charges on outfit and on medicines, 222 63
For salary to June 30, 71 63
For the Dispensary in Ceylon, 400 00—694 26

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	14,354 38

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Donations received in November, 1,870 92
 Legacies " " " 45,979 24
 6,498 47
 59,477 71

Total from September 1 to November 30, 1893: Donations, \$112,834.97;
 Legacies, \$21,596.70—\$134,431.67.

FOR EUPHRATES COLLEGE, HARPOOT,
 TURKEY.

MASSACHUSETTS. — Boston, John W. Field, 100; Charlestown, Winthrop ch., 50; Fitchburg, Calvin. Cong. ch., 16.64; Florence, Y. P. S. C. E., 25; Foxboro, Miss Annie L. Payson, 9; Southboro, Mrs. N. J. Bigelow, for scholarship, 50.
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Previously acknowledged, 438 56
 71,070 47
 71,509 03

JOSHUA W. DAVIS, *Treasurer*,
 Sears Building, BOSTON.

December 8, 1893.

FOR YOUNG PEOPLE.

BRIEF MEMORIES OF THE FIRST *MORNING STAR*.

BY REV. ORRAMEL H. GULICK, OF JAPAN, FIRST MATE OF MORNING STAR NO. 1.

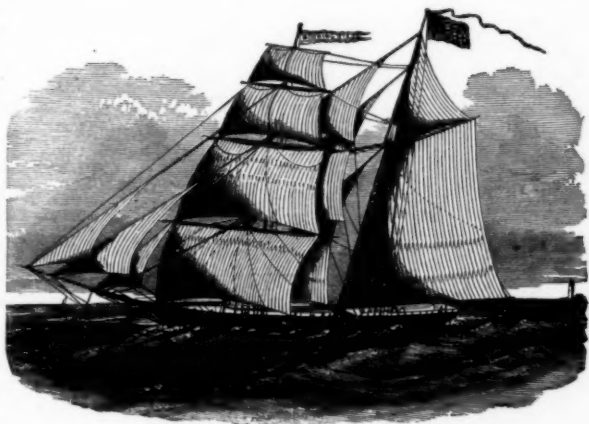
THE picture below is a good representation of the beautiful little craft built by the Sabbath-school children of America in 1856. To my youthful eyes there never was a more beautiful vision than that of this herald of light, when under full sail, her snowy canvas filled with the tropical breezes, she bounded over the waves of the blue

Pacific, a thing of beauty, a joy forever. Never in the history of man did the sight of ship or sail stir deeper emotions, or awaken more thrilling joy, than did the sight of her glistening canvas in the hearts of the missionaries and infant Christians of Micronesia.

She was to them the representative of the loving thousands, yes, tens of thousands, of youthful hearts in America. She brought to the missionaries the letters, papers, and periodicals of twelve months. She brought all the supplies of flour, sugar, meat, and fruit that they could hope to obtain for the year. Their very life, physical, mental, and, we may almost say, spiritual, depended upon this one messenger from the outer world. Such isolation as that of the early missionaries to Micronesia few missionaries but Livingstone could fully appreciate.

The picture on the next page shows us that beloved little brig approaching one of the Marshall Islands, while on the shore we see four of the islanders, and specimens of their two most valuable trees, the pandanus and the cocoanut.

On the second trip of the *Morning Star* (in 1858) Captain Brown took with him his little son Fred, then a boy of perhaps six or seven years of age. The little fellow was a restless and lively little climber. While the craft was near the shore he delighted to get into the ship's boat, which hung on the cranes, over



THE FIRST MORNING STAR.

the water, at the side of the vessel, in readiness to be lowered at once into the water. We reached Ebon, just at evening, and as the daylight was fading in the west our vessel, with all sail set and with a light breeze, came up into smooth water, and was gliding gently by the line of sand beach and the rows of coconut and pandanus trees on our right, in exactly the relation to the shore as shown by the vessel in this picture. Suddenly a splash was heard, and one said, "What is that?" Another said, "Where is Fred? He was playing in the boat a minute ago." At this moment Captain Brown appeared on deck. He instantly grasped the situation, and giving the commands, "Put the helm down, and lower the boat," he kicked off his slippers, threw off his coat, and jumped over the taffrail into the sea. In less time than it takes to write these words he reached

the floundering, drowning boy, and lifting him up bade him place his hands on father's shoulders. No time was lost in lowering the boat, while the vessel, with her square sails aback, came to a sudden standstill. In eight or ten minutes from the moment that the splash was heard, a happy ship's company welcomed the brave captain and dripping son safe on board in the deepening dusk of evening.

Some twelve or fourteen years later, in his New England home, this same Freddie Brown found his feet entering the cold waters of that Jordan that divides us from the shining



WELCOME OF THE MORNING STAR.

shore. His loving father said to him: "You remember, Freddie, how when you were struggling in the deep ocean I said to you: 'Just place your hands, Freddie, on my shoulders, and I will bear you up'; so now the loving Saviour says to you: 'Just place your hands on my shoulders, and I will bear you safely over.' Can you not trust him in this hour as you trusted me then?" Freddie trusted the Saviour and was borne safely over the flood.

The picture opposite shows us the kind face of a genuine Marshall Islander, with his big earrings and elaborately tattooed breast, just as they appeared thirty-seven years ago on the deck of the *Morning Star*, or as we met them in their canoes and on the shores of their low sand islands. It seems incredible that such enormous earrings can actually be inserted in the lobe of the ear; but it is the fact. That portion of the ear by long pressure from early youth is made to stretch most wonderfully, and the picture is true to life. The son of Kaibuke,

the chief of Ebon, in 1857, at the time of the first visit of the *Morning Star* to that island, permitted me, on the deck of the vessel, to put my hand and my arm up to the shoulder through the hole in his ear.

Christian visitors to heathen lands are often disappointed in the appearance of the converts and of the people for whom the missionary thinks that the gospel has done much. The reason for this is that the visitor has not seen, and is unable to appreciate, the degradation from which the convert has been raised by the miraculous power of this wondrous gospel of light, of liberty, and of love.

With Mr. and Mrs. Bingham as passengers on our *Morning Star*, we left Honolulu August 7, 1857. We left the land of daylight, of peaceful progress, of security to life and property, a land of churches and schools, a nation of readers and churchgoers. In September we reached the islands of benighted savages and treacherous heathen. We were where the darkness could be felt. We were among islanders who but a few years previously had cut off and massacred many a ship's company, and into whose harbors our vessel ventured at her peril. Dr. and Mrs. Pearson took up their abode on Ebon in 1857, later Mr. and Mrs. Doane, and Dr. and Mrs. L. H. Gulick, spent a year there, and still later this small island and the neighboring islands of the Marshall



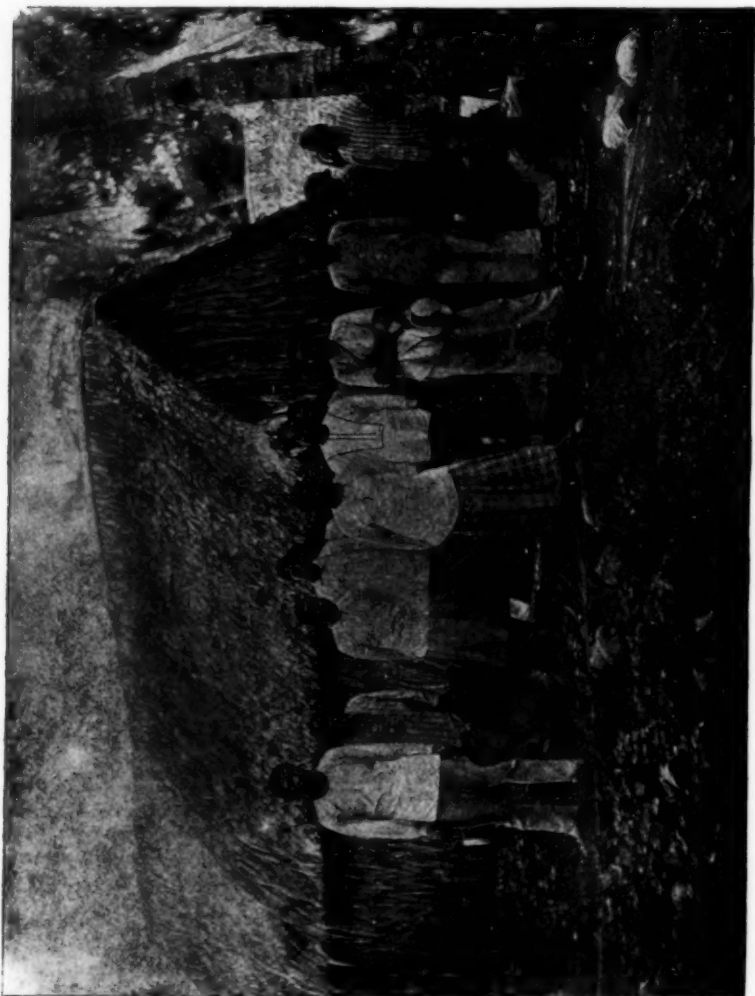
A MARSHALL ISLANDER.

range were the field of Dr. Pease and of several native Hawaiian missionaries, and the gospel work has been carried on continuously until the present time.

Now by way of contrast, or as an object-lesson, let us look at a photograph on the next page of a company of the present inhabitants of the Marshall Islands, taken in 1893. Here we see men and women, well clad, of intelligent and thoughtful countenances, persons whose bearing and appearance bespeak the wonderful change that only the gospel of Christ is able to bring about.

Should any reader say that the change to be seen in the condition of man, as manifest in the comparison of pictures No. 3 and No. 4, is brought about by the influence of foreign commerce—to him I would say, You should have gone with me to the Marquesas Islands in 1858. There I would have shown you the unmitigated naked cannibal, who with his ancestors had for one hundred and fifty years been visited by the godless foreign traveler, and who to that date

remained the same untamed savage. Though the Marquesas Islands were discovered long before Captain Cook discovered Hawaii, and had for more than a century been visited by traders, not until the Rev. Messrs. Kekela and Kauwealoha and their associates went to them from the Hawaiian Islands was the gospel



A GROUP OF MARSHALL ISLANDERS IN 1893.

effectually planted on their shores. Nowhere is the power of the gospel to mold human life and character more clearly shown than in the converted Pacific Islander.

It is a wholesome tonic to our missionary zeal to call to mind occasionally the fact that our ancestors were pagan savages in the British Islands and in the heart of Germany, until the missionaries brought to them the gospel.

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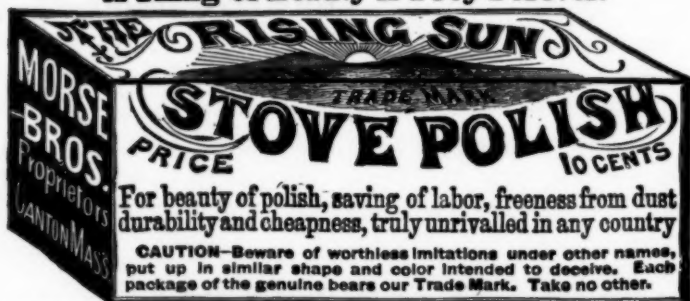
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